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Scale. 20 Miles = 1 Inch

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KOLHÁPUR.

CHAPTER I.

DESCRIPTION.

Chapter I.
Description.

THE State of Kolhápur[1] lies between 17° 10′ 45″ and 15° 50′ 20″ north latitude and 74° 44′ 11″ and 73° 43′ 16″ east longitude. Including the outlying districts of Ráybág and Katkol in the east and south-east, the state has an area of 2493 square miles and in 1881 had 800,000 people or 320 to the square mile and a yearly revenue of about £308,834 (Rs. 30,88,340).

SUB-DIVISIONS.

For administrative purposes the territory of Kolhápur is distributed over ten sub-divisions with an average of 249 square miles, 108 villages, 80,000 people, and a revenue of £30,883 (Rs. 3,08,830). The following statement gives the details:

Kolhápur Administrative Details, 1880-81.

SUB-DIVISION.	VILLAGES.					AREA.	PEOPLE, 1881.	REVENUE.
	State.	Alienated.			Total.			
		Religious.	Service	Smaller Chiefs.				
								£
Karvir	91	10	21	13	135	251	130,533	49,092
Panhála	170	12	14	8	204	432	100,504	34,685
Alta	34	2	6	7	49	219	95,071	42 404
Shirol (a)	35	6	9	13	63	323	95,651	42,049
Gadinglaj (a)	55	1	54	66	176	473	119,138	49,472
Bhudargad	145	11	22	15	193	263	88,840	28,083
Vishálgad	46	6	14	..	66	122	31,094	12,604
Bávda	47	1	20	1	69	136	39,356	7783
Kágal	34	1	5	6	46	129	49,064	21,196
Ichalkaranji (a)	60	1	17	..	78	145	55,848	21,466
Total	717	51	182	129	1079	2493	800,189	308,834

The sub-divisions marked (a) have petty divisions, Shirol has Ráybág, Gadinglaj has Katkol, and Ichalkaranji has Ajra.

Of these ten sub-divisions four, Vishálgad in the north-west, Bávda in the west, Kágal in the centre, and Ichalkaranji in the south are subordinate states whose chiefs exercise independent jurisdiction.

BOUNDARIES.

Kolhápur is bounded on the north by the Várna river, which, for about sixty-six miles from Prachitgad to its meeting with the

[1] The ancient name of Kolhápur appears to have been Karvir, and though to a great extent superseded by the more modern and better known name, Karvir survives. *Sarkár Karvir* is the name by which the Kolhápur State is known in the vernacular, and the mámlatdár's district, in which the capital is situated is the Karvir sub-division. The present name has given rise to the legend of Kola an *asur* or demon whom the goddess Mahálakshmi slew on a hill near the city. The most likely origin is *kolih* the Kánarese name for the lotus.

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Krishna two miles south of Sángli, separates Kolhápur from the Válva sub-division of Sátára; on the east it is bounded by the rivers Krishna and Dudhganga, the Patvardhan states of Miraj and Sángli, and the Chikodi sub-division of Belgaum; on the south by Belgaum; and on the west by the Sahyádris which separate it from Sávantvádi and Ratnágiri.

ASPECT.

Kolhápur is an irregular belt of the Deccan plateau lying along the east of the Sahyádri crest, about sixty-five miles from north to south and eight to fifty miles from west to east. In the north a point of land, eight to twelve miles broad, runs about sixteen miles along the Sahyádris. It then spreads east till it has a breadth of about fifty miles, and again about sixteen miles to the south narrows to about thirty miles and keeps thirty to forty miles broad to within ten miles of the extreme south, where it runs to a point about sixteen miles east of the Sahyádris. Besides this main irregular belt, there are three isolated groups of villages, two to the east and one to the west. The western group lies within Ratnágiri limits, to the west of Bávda, which is about the middle of the Kolhápur section of the Sahyádris. Of the two isolated blocks to the east Ráybág is a little to the north of east, about sixteen miles north and south by ten east and west, from eight to twenty miles distant from the east of Kolhápur. About twenty miles south-east of Ráybág are Katkol and Torgal an irregular belt lying nearly north and south, about sixteen miles long and six to sixteen broad.

Outlying Belts.

The block of Kolhápur below the Sahyádris includes the lands of forty-three villages and forms a belt about thirty miles from north to south and ten to fifteen broad. Except a few rugged villages at the foot of the Bávda pass, about twenty-four miles south-west of Kolhápur, most of the Kolhápur-Konkan is composed of level tablelands. These uplands were formerly thickly wooded with teak and other useful trees, but all the valuable timber has long been cut leaving bare or scrub-clad hill-sides. The village sites as a rule are well wooded and the village homesteads are surrounded by groves of mango, jack, and *undi* trees, and in Pomburle, Kokisre, Khambále, and Nánivde by cocoa and betel palms. The climate is healthy, though in April and May the heat is oppressive. The two outlying blocks in the east, Ráybág and Torgal, lie far within the limits of the Deccan plain. The country is tame and level with a few ranges of low hills, the whole very bare of trees except some clusters of mangoes and *bábhuls* near village sites and on the banks of streams. The rainfall is scanty, but the ground is fertile and yields good crops. The villages are flat-roofed and are surrounded with mud walls. Apart from these outlying blocks to the west and to the east, the main body of Kolhápur, in the plateau immediately to the east of the Sahyádri crest, varies from thirty to fifty miles in breadth and from 2000 to 1800 feet above the sea. The line of the Poona-Belgaum road, which passes nearly north and south through Kolhápur, Kágal, and Nipáni thirty to forty miles east of the Sahyádri crest, divides Kolhápur into two unequal parts a rugged tract of hills and valleys to the west known as the Hill-top Konkan or *Konkan Ghát Mátha*, a wet and cool region, and a more open block to the north-east stretching

Hill-top Konkan.

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Hill-top Konkan.

about thirty miles east from the western belt and from north to south varying in breadth from fifteen to twenty miles. This is known as the plain or *desh* and passes into the hot and dry region of the Central Deccan. The western or hilly belt consists of the Sahyádri range and a series of six valleys separated by lines of hills which run north-east and east. In the west among and close to the Sahyádris, the scenery is wild and picturesque. The hills are said to have been once thickly covered with trees, and though most of the timber has disappeared, there are still fine groves and stretches of hill-side closely covered with brushwood. The people of the hilly west are chiefly Dhangars, Bhandáris, and Mhárs. Their hamlets consist of a few thatched huts generally in thickly shaded sites, and their tillage is confined to the growth of rice and hill grains along the banks of streams. Beyond the immediate neighbourhood of the Sahyádris, the country, still within the wet and cool region, stretches east about thirty miles in the six main valleys of the Várna, Panchganga, Dudhganga, Vedganga, Hiranyakeshi, and Ghatprabha. These valleys are rolling plains, several miles broad, their surface seamed by streams which drain into the bed of the central river. For twenty or thirty miles from the Sahyádris the valleys are flanked by ranges of hills which rise about 1000 feet with bare sides ending in broad level tablelands, or broken into cones and quaint peaks many of them fortified. The people, though generally poor, are hardworking and skilful husbandmen, chiefly Kunbis and Maráthás. Their villages are small, often close together on the banks of streams, and near springs on the lower hill slopes. They are generally open without walls or towers and surrounded by groves of tamarind mango and jack trees. Near the village and on the banks of streams where they can be watered by lifts, are patches of rich sugarcane and other garden crops. Beyond the patches of garden land stretch grain fields many of them yielding excellent crops, and towards the edges the valleys gradually pass into poor soils growing only the coarser grains. Besides the trees which shade the village sites, most villages have their clumps or groves of mangoes tamarinds or *pipals*, and the lands of the different villages are generally separated by a strip of wood or bushland. The hill-sides are bare but in many places are built in a succession of small terraces carefully tilled and yielding good crops especially of rice. Over the whole belt the rainfall is certain and sufficient the supply varying from as much as 250 inches in some of the highest most exposed bluffs of the Sahyádris to fifty or sixty inches towards the east of the belt. There are no large water works, but except in March April and May there is no want of water.

The Plain.

The plain or *desh* section of Kolhápur, which passes into the hot and dry region of the Central Deccan, stretches east from the line of the Poona-Belgaum road between the Várna on the north and the Dudhganga on the south, a block of land about thirty miles from east to west and ten to twenty miles from north to south. It includes the mouths of the valleys of the Várna, the Panchganga, the Dudhganga and the Vedganga, and beyond the mouths of the valleys part of the broad Deccan plain broken by low ridges of hills and single

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peaks. In the west of this plain or open country the banks of the chief rivers are fringed with *bábhul* trees and the valleys are dotted with rich village groves and lines of shady lanes and patches of watered garden lands. Further to the east, though it yields rich crops of millet and wheat and has garden lands with sugarcane and tobacco, the plain is bare of trees except a few mangoes and *bábhuls*, and is broken by low lines of hills some lying east and west and others lying north and south. The whole south of Kolhápur lies within the wet and cool region to the west of the Poona-Belgaum road. Just beyond the road to the east the country passes into the dry and hot Deccan region. The rainfall suddenly dwindles, the plants change, and flat-roofed villages take the place of cottages with tiles and deep eaves. In the eastern block of Kolhápur the rainfall is lighter and less certain; the air though healthy is hotter; and the people though less hardworking are better off than in the west. Where water is near the surface much land is watered from wells, and a large area is under sugarcane, turmeric, chillies, and other profitable crops. The villages of flat-roofed and tiled houses are built on bare rising ground generally some distance from rivers to be free from the risk of floods. They were formerly guarded by walls, which, as they are no longer needed, have been allowed to fall into decay.

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Its hills are the chief natural feature of Kolhápur. They include the main range of the Sahyádris running north and south for about a hundred miles, and six large spurs which stretch north-east and east thirty to fifty miles from the Sahyádris, and divide the Kolhápur plateau into six main valleys. In the eastern plain are two minor outlying groups the Ráybág and the Katkol hills. The Sahyádris run in an irregular line about 100 miles from north to south. Except at Bávda near the middle of the line, where part of the State runs west into the Konkan, the line of the Sahyádris follows the western border of Kolhápur. Within Kolhápur limits the crest of the Sahyádris varies from 2000 to 3500 and averages about 2500 feet above the sea. The Sahyádris are full of wild and beautiful scenery, the lower slopes and the hollows thickly wooded, and the upper slopes rising in terraces separated by great scarps of rock to bluff even-topped headlands, relieved by an occasional cone-shaped peak or pinnacle. With a little aid from art many of these hill-tops have been turned into almost impregnable fortresses. Within Kolhápur limits, in or close to the crest of the Sahyádris, are nine of these fortified hill-tops. In the extreme north beyond the Sátára border is Prachitgad. About two miles south of Prachitgad on the Kolhápur border is Bahirgad. About eight miles south in a direct line is Mahimatgad. About twelve miles further south in a straight line, but a good deal more following the crest of the hill, is Vádi Máchál fort 3348 feet above the sea and about ten miles west of the Kolhápur town of Malkápur. A little to the south of Vádi Máchál is the famous fort of Vishálgad or Khelna, about 3350 feet above the sea, strongly fortified with walls part of which are said to date back to A.D. 1000. It is about ten miles west of Malkápur and about forty-five miles north-west of Kolhápur. The next fort of consequence is Bávda about thirty miles

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south of Vishálgad in a direct line, and about the middle of the Kolhápur section of the Sahyádris. The hill rises out of the Konkan with sheer lofty scarps. About ten miles further south, close to the north of the Phonda pass, is Shivgad 3240 feet above the sea. About fifteen miles more is Bhairavgad and about twelve miles more, on a point that stretches far to the west, is Rángna or Prasidhagad a favourite fort of Shiváji's. Beyond Rángna point the main crest passes east for about ten miles where are the two notable hills of Manohar and Mansantosh within Sávantvádi limits. In the extreme south of the State, the southern shoulder of the Párpoli pass rises to a height of 2778 feet. Within the 100 miles of their Kolhápur course the Sahyádris are crossed by ninety-four passes of which three the Amba pass in the north, the Phonda pass about the middle, and the Amboli pass in the south are furnished by roads fit for carts and carriages. Of the remaining passes fourteen are fairly easy and are fit for laden cattle, and the rest are little better than rough foot-paths. Beginning from the north on the Sátára border is the South Tivra pass, which, with Prachitgad fort to the right, leads about nine miles down a steep tract, especially in the last two miles, to the Ratnágiri village of Tivra about eleven miles east of Sangameshvar town in Ratnágiri. About five and a half miles south of the Tivra pass is the Kundi pass, a difficult road, from Chándel on the top four and a half miles to Kundi at the bottom, which is eight and a half miles north-east of the Ratnágiri town of Devrukh. About eleven miles south of the Kundi pass is the Amba pass one of the main lines between Kolhápur and the sea. The head of the pass is about thirty-five miles north-west of Kolhápur and the foot is about the same distance east of Ratnágiri. A road fit for carts and carriages was made between 1871 and 1883, for which £10,520 (Rs. 1,05,200) were contributed by the Kolhápur state. About five miles to the south of the Amba pass, on each side of the narrow neck of land which joins Vishálgad fort to the crest of the Sahyádris, are two small foot tracks, Devda on the north and Prabhánvalli on the south. Nine miles south of the Vishálgad passes is the Anaskura pass about thirty miles north-west of Kolhápur, and separated from it by a difficult hilly country. About twenty miles south-west of the Anaskura pass is the old Ratnágiri port of Rájápur. In 1826 the pass was described as about three miles long, a good road paved with large stones in a few places where it was rather steep. About the centre of the pass was a toll-house for collecting dues. The approach on the Konkan side was very bad but with a little labour it might be made practicable for guns.[1] About five miles south of the Anaskura pass is the Kájirda pass, about twenty-five miles west of Kolhápur, from which it is the straightest route to Rájápur in Ratnágiri. In 1826 the road was passable for cattle, but was closed that tolls might be taken in other passes. About ten miles south is the Bávda pass a road for walkers and possible to laden cattle. It is now the chief route from Kolhápur to Rájápur. About eight miles south, close to the Sivgad fort, is the Sivgad pass a route from Kolhápur

[1] Clunes' Itinerary, 149.

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to Málvan. Guns were formerly brought up this pass, but in 1826 it was out of repair. About two miles further is the PHONDA pass, the chief opening between the Deccan and the Ratnágiri port of Málvan. About 1820 a detachment with artillery went down the Phonda pass to Vádi. The road was made practicable for ordnance, but in 1826 was seldom used though a little labour would put it in good repair.[1] About ten miles south of the Phonda pass, close to the south of Bahiravgad fort, is NARDAVA, a small bullock pass. About five miles further is the GHOTGE pass, described in 1826 as used by laden cattle, a good road except some bad places at the top passing from Kolhápur to Málvan. About four miles to the south-west, in the point which is guarded by Rángna fort, is the RÁNGNA pass. It was described in 1826 as frequented by laden cattle from Kolhápur to Málvan. The road passed through a gateway along a ridge which on the left fell right down to the Konkan. About two miles east of the Rángna pass is the HANMANT pass. In 1826 it was a cattle road but very bad. About fifteen miles to the south-east is the AMBOLI or PÁRPOLI pass formerly the main line between Goa and the Deccan. In 1818 Colonel Dowse's force marched through the Amboli pass to invest Redi about ten miles south of Vengurla. The Pioneers of the force in three days made it passable for small guns. In 1826 it was described as about 5¼ miles from Amboli at the top to Párpoli at the foot, a strong descent in no part very steep, but in consequence of zigzags very difficult for heavy ordnance. About 1871 a road fit for carts and carriages was made. In the extreme south of the state about eight miles south of the Amboli pass and one mile north of the Rám pass is the TÁLKHAT pass. Close beyond the southern boundary is the RÁM pass, the great highway between Belgaum and Vengurla, and formerly one of the main openings between Goa and the inland parts. A road thirty feet wide was finished in March 1821, and in 1826 the ascent was easy and passable for every description of wheel carriages. Since 1826 the road has been more than once improved and is now one of the easiest routes across the Sahyádris.

From the confused mass of hills to the east of the Sahyádris six great ranges stretch east and north-east thirty to fifty miles across the Kolhápur plateau. Their bare sides rise 700 to 1000 feet above the plain to flat tops, often with broad tablelands, broken at intervals by peaks and conical knobs, crowned sometimes by forts sometimes by shrines. Of the six ranges the only one that stretches east nearly at right angles to the main crest of the Sahyádris, is the Vishálgad-Panhála range in the north. It leaves the Sahyádris at the great Vishálgad fort (3348 feet) near Malkápur, about forty miles north-west of Kolhápur. From Vishálgad it stretches south-east about twenty-five miles, separating the valley of the Várna in the north from the Panchganga valley on the south, where it is crowned by the two fortified peaks of Panhála and Pávangad about 1000 feet above the plain and about fifteen miles north of Kolhápur. From Pávangad it stretches east about

[1] Clunes' Itinerary, 149.

twenty-five miles more till it breaks into separate hillocks and sinks into the plain near the Krishna. In an offshoot from this range, about three miles east of Pávangad and about 1000 feet above the plain, is a hill crowned with a temple of Jotiba, and on peaks a few miles further east are temples of Sidhoba, Dhuloba, Alamprabhu, and Rámling. Beyond Rámling, about fifty miles from the Sáhyádris, the range gradually sinks into the plain near the Krishna. To the west of Kolhápur the country is very rugged, full of short irregular ranges and spurs, stretching about north-east from the Sahyádris, separated by a number of small streams which drain into the Panchganga. The second main spur, which may be styled the Phonda-Savgaon range, leaves the Sahyádris to the south of the Phonda pass about forty miles south-west of Kolhápur. From this it runs north-east to about five miles south of Kolhápur. It then stretches east, forming the water-parting between the Panchganga on the north and the Dudhganga on the south, and after about twenty miles more, or a total length of about fifty miles, falls into the plain. The third of the leading spurs, the Khánápur-Mudhol range, is the water-parting between the Dudhganga and its feeder the Vedganga. It leaves the Sahyádris near the Nardava pass about ten miles south of Phonda, and after stretching north-east for about thirty miles falls into the plain about eight miles south of Kágal. The fourth of the leading spurs, the Bhudargad-Nipáni range or the north Ghatprabha spur, is the largest of the six. It divides the drainage of the district into two systems, a northern which drains east and north-east, and a southern which drains east and south-east. This range of hills leaves the Sahyádris near the two important forts of Manohar and Mansantosh about ten miles north of the Amboli pass. From this it runs north-east, a well-marked line of hills, about thirty miles, to within five miles of Nipáni, where it passes out of Kolhápur and runs about twenty miles south-east across the Chikodi sub-division of Belgaum. Beyond Chikodi it runs east about fifty miles and then south twenty-five miles till it is cut off by the valley of the Ghatprabha close to where that river joins the Krishna.[1] This range is the water-parting between the Vedganga which flows north-east into the Dudhganga and the Hiranyakeshi which flows east into the Ghatprabha. About twenty miles south-west of Nipáni on a spur that runs west from the main range is the important fortified hill of Bhudargad, which has old shrines to Kedárling, Bahirav, and Jakhrubái, and fortifications which were repaired by Shiváji in 1677. The fifth spur, which may be called the Sámángad range, is the water-parting between the Hiranyakeshi and the Ghatprabha. It leaves the Sahyádris from the high ground (2778 feet) to the south of the Amboli pass, and runs north-east a well-marked line of hills about thirty miles to Sámángad a small hill fort, but whose great artificially scarped sides make it one of the strongest places in Kolhápur. In the extreme south the north Malprabha-Gandharvagad range, starting from the hills to the north of the Talkhat pass, runs into Belgaum where it has the fort of Chandgad,

[1] Memoirs Geological Survey of India, XII. 5.

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and again entering Kolhápur a little to the east, rises in the great hill of Gandharvagad. It is then cut by the valley of the Támraparni but rises again, and, stretching across Belgaum, forms the water-parting between the Ghatprabha and the Malprabha passing east as far as the Amingad hill in Hungund in the south-east of Bijápur, about 130 miles from the Sahyádris.[1] Besides these ranges several isolated hills rise 150 to 300 feet from the plain. Two, Vágjái and Tungjái in Panhála, are 700 feet high and two, Sálvan in Bávda and Mahádev in Ichalkaranji, rise 800 feet above the plain.

Rivers.

Krishna.

Except the group of villages in the Konkan which slope west towards the sea, the drainage of Kolhápur is eastwards into the Krishna. The Krishna forms the north-eastern boundary of Kolhápur for about twenty-five miles. It first touches the state close below Sángli, where it receives from the right the waters of the Várna, which forms the northern boundary of Kolhápur. From Sángli the Krishna flows, with a winding south-easterly course, about twenty miles to Kurundvád, where it receives the Panchganga from the right. About nine miles further to the south-east, part of which passes through Belgaum villages, it receives the united waters of the Dudhganga and the Vedganga. Below this it passes about three miles south-east through Belgaum, and then turning east, for about ten miles, forms the north boundary of the isolated Kolhápur division of Ráybág. During the thirty-five miles with which it is connected with Kolhápur the Krishna is a noble river, about 1300 feet broad, in a shallow bed between banks of earth. With the exception of a fall of a few yards it flows unbroken from Kurundvád, where it is joined by the Panchganga, for a hundred miles towards Haidarabad. During the hot weather it passes, with a very leisurely flow, through a succession of deep pools and shallow fords. Even then experiments have shown that there would be little difficulty in navigating it with flat-bottomed boats, rigged with mast and sail and drawing twelve inches of water. Along the river banks shrubs called *shevri* are planted and in floods break the force of the water and allow the silt to gather on the ground. These deposits yield rich cold weather crops. Within Kolhápur limits the Krishna is crossed by one bridge at Udgaon and by five ferries. Though so large and important a river the Krishna is not strictly a Kolhápur stream. The characteristic rivers of Kolhápur are six in number the Várna, Panchganga, Dudhganga, Vedganga, Hiranyakeshi, and Ghatprabha. These rivers rise in the Sahyádris and flow south-east, east, or north-east fifty to sixty miles across the Kolhápur plateau towards the Krishna. In addition to these streams the outlying district of Torgal in the extreme south-east is crossed by the Malprabha. The leading Kolhápur streams have generally deep banks of an average height of about forty feet, and soft beds varying in breadth from 200 to 600 feet.[2] During the first thirty miles of their course, before they pass out of the mountainous country, the Kolhápur rivers are fed by numerous

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[1] Mem. Geol. Surv. of India, XII. 5.
[2] Major Graham (Kolhápur, 82) gives Várna 222, Panchganga 577, Vedganga 192.

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streams. Further east in the plain country they receive few additions. Though, especially in the west, their courses are winding, there are no falls and few rapids, and in former times every year between October and January, rafts of many hundreds of beams used to be floated down forty to 100 miles. During the rains the masses of water that are poured down the western hills, the deep and winding channels of the streams, and the very slight fall towards the Krishna combine to cause backwaters which sometimes stretch as far as thirty miles, and overflowing large areas of land cause serious loss to the river-bank villages. The high Bhudargad-Nipáni spur that runs north-east across the southern parts of Kolhápur marks the division between four streams the Várna, Panchganga, Dudhganga, and Vedganga which pass east and north-east into the Krishna within Kolhápur limits; and two streams the Hiranyakeshi and Ghatprabha which drain east and south-east and do not fall into the Krishna for more than a hundred miles beyond the eastern border of Kolhápur.

Várna.

The Várna which takes its rise in the Sahyádris, about thirteen miles north of Kolhápur limits, forms the northern boundary of Kolhápur for about eighty miles. It flows with a fairly straight south-east course along the northern borders of Malkápur, Panhála, Alta, and Shirol and falls into the Krishna at Haripur about one mile south-west of Sángli. At its meeting with the Krishna it has a breadth of about 220 feet. The sloping banks of the Várna yield good cold-weather crops. Its chief feeders in Malkápur and Panhála are the Kánasa, which, after a twelve-mile course from the village of Udgiri in Malkápur, meets the Várna near Málevádi in Panhála. About twelve miles further east it is joined by the Kadvi which rises in a hill near Amba and, after a winding course of about thirty miles, falls into the Várna near Thergaon in Panhála. The Kadvi is bridged near Malkápur on the new road to the Amba pass. During its course it is joined by five smaller streams, near Karungale by the Potphugi from near the Chándel pass; at Malkápur three miles lower by the Shāli after a twelve-mile course from near Gajápur; at Molavde about four miles lower by the Ambardi from near the village of Ambardi; at Charan about six miles lower by the Ambira after a seven-mile course from the foot of the Pishvi hills; and at Sátve about eight miles lower by the Kándra after a north-west course of about nine miles from Borivde in Panhála. In the fair season the Várna and its chief feeder the Kadvi are fordable but during the rains boats ply at five places on the Várna and at three on the Kadvi.

Panchganga.

The Panchganga is formed from north to south of four streams, the Kásári, the Kumbhi, the Tulsi, and the Bhogávati. The fifth stream is the underground Sarasvati. The Kásári is an important stream. It rises in the Sahyádris near the village of Gajápur in Malkápur and flows east for about fifty miles till it joins the united waters of the Kumbhi and the Tulsi at Pádali about three miles west of Kolhápur. During its course of fifty miles the Kásári receives several minor streams of which the chief are the Mangar, the Jámbhli, and the Gádavli. The Kumbhi rises near Bávda, flows about fifteen miles north-east, and then, with a winding course,

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turns east and joins the united Tulsi and Bhogávati near Bahireshvar about eight miles south-west of Kolhápur. The Tulsi rises about five miles east of the Kumbhi and after a north-easterly course of about fifteen miles falls into the Bhogávati about eight miles south-west of Kolhápur. The Bhogávati, which is the chief of the four streams, takes its rise in the Sahyádris a few miles south of the Phonda pass, and after a nearly northerly course of about twenty-eight miles, almost parallel to the Phonda road, joins the Tulsi river near the historical village of Bid or Berad. About two miles north-west of Bid the Bhogávati receives the Kumbhi and about eight miles further north they are joined from the left by the Kásári about three miles west of Kolhápur. From Kolhápur the Panchganga, as the river is now called, winds east about thirty miles till it falls into the Krishna at Kurundvád. In the thirty miles of its course, to the east of Kolhápur the Panchganga receives only one considerable stream the Hátkalangda or Kabnur which, rising from the Alta hills and passing Hatkalangda and Korochi joins the Panchganga near Kabnur about fifteen miles below Kolhápur. The waters of all these streams which join to form the Panchganga are much used for growing sugarcane. In October, towards the close of the south-west rains, a series of fair-weather earthen dams are built across the river beds and the water is raised by lifts worked by bullocks. The meeting of the Bhogávati and Kásári has much local sanctity, being like Allahabad known as Prayág or Triveni, and being visited by large numbers of pilgrims during the cold months. Two small streams, the Jayanti or Jiti and the Gomati, join this river near Kolhápur. They do not flow all the year round, but they are held sacred and are mentioned in the local holy books. The Jiti is crossed near Kolhápur by three costly and ornamental bridges. The valley of the Panchganga is reckoned the most fertile in Kolhápur and is famous for its hay. The bed of the river is shallow and its sloping banks yield rich crops during the cold weather. At Kolhápur the Panchganga is crossed by two beautiful bridges one near the Brahmapuri hill on the north side of Kolhápur town on the road leading to the Amba pass, and the other a few miles to the east on the Poona road. The Panchgnaga and its feeders are fordable in the hot season. In the rainy season large and small boats ply at twenty-three fords.

Dudhganga.

The Dudhganga has its source in the Sahyádris near the Nardava pass in the Bhudargad sub-division about thirty-five miles south-west of Kolhápur. After a course of about twenty miles to the north-east near Kágal, where it is bridged, it flows east for about six miles, and about a mile before it receives the Vedganga from the south, it enters Belgaum and flows east about fifteen miles till it falls into the Krishna near Kallol. The river bed is shallow and muddy and in the fair weather crops are grown on its earthen banks. In Bhudargad its waters are used for watering sugarcane. Except in the rainy season, the river is at all times fordable. In the rainy season it is crossed by ferry-boats at ten places. Of these two, at Sarávde and Chuve in Bhudargad, are first class ferries. The other boats are small managed by one or two ferrymen and carrying not more than ten passengers.

RIVERS.
Vedganga.

The Vedganga rises a few miles north of Rángna, and after a course of about thirty-eight miles to the north-east joins the Dudhganga in the Chikodi sub-division of Belgaum. Its chief feeder is the Chikotra, which flows through the Kápsi valley and joins it near Chikhli about four miles to the south of its meeting with the Dudhganga. The bed of the Vedganga is shallow and muddy. In Kágal its banks yield rich crops during the cold season and in Bhudargad a large area is watered. The river is bridged near Yamgarni on the Poona-Belgaum road. It is fordable except during the rains, when it is crossed by ferries in nine places Gárgoti, Shengaon, Madilge, Mhamdápur, Nidori, Anur, Chikhli, Bange, and Dánvád.

Hiranyakeshi.

The Hiranyakeshi takes its rise in the Amboli pass in the extreme south-west of the State. It has an irregular north-east course of about forty miles to near Sankeshvar, where it enters Belgaum, and after a south-easterly course of about fifteen miles joins the Ghatprabha about five miles south-east of Hukeri. Its bed is shallow and its banks yield good crops though not so rich as those grown on the Panchganga. Its chief tributary is the Chitri which takes its rise near the village of Aundi in the Ajra petty division, and after a northerly course of about ten miles joins the main stream near the town of Ajra. Two first class ferries cross these streams one at Ajra on the Hiranyakeshi on the Amboli road, the other across the Chitri on the Nesri road. First class ferry-boats are also kept at Hitni, Harli, Bhadgaon, and Jarli on the Hiranyakeshi, carrying fifty to seventy passengers and one and a half tons of luggage. Small boats, carrying five or six men, are kept at Sálgaon, Ingli, Hiralge, and Kaulge.

Ghatprabha.

The Ghatprabha takes its rise in the south slopes of the Párpoli pass in the extreme south of the State. It flows about twenty-five miles north-east through the south of Kolhápur territory and about twenty miles further to the north-east, and joins the Hiranyakeshi about five miles south-east of Hukeri. From Hukeri it passes about ninety miles east through Gokák, Mudhol, and Bágalkot till it falls into the Krishna at Chimalgi about fifteen miles north-east of Bágalkot. During the twenty-five miles of its course through Kolhápur its banks and bed are rocky. During the rainy season a small boat carrying eight passengers is kept at Nesri in Gadinglaj.

Malprabha.

The Malprabha runs through the outlying district of Torgal far to the south-east. Its bed is rocky and its banks steep. Among Hindus the Malprabha in sanctity ranks next to the Krishna. No boat is kept on the river. When in flood it is crossed on rafts buoyed by dry gourds.

WELLS.

Kolhápur on the whole is well supplied with water. Besides the six chief rivers and their numerous feeders, spring water is available in most parts twenty to fifty feet below the surface. In Karvir, Ráybág, and Alta, which have about 5000 or half of the whole number of wells and have a large area of watered crops, especially of sugarcane, there is abundance of water at twenty to thirty feet and in some of the Ráybág villages at ten feet below the surface. In Vishálgad, Panhála, Bhudargad, and Ajra in the west close to the Sahyádris wells are few as they have to be sunk

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Wells.

at least fifty feet. Compared with 11,098 wells shown in the 1850 returns the 1881 village returns give a total of 10,344. The fall of 754 in the number of wells is said to be due to the fact that the holes or *budkis* dug in the beds of rivers, of which there are now about 4000, were included in the 1850 returns. Of the 10,344 wells in 1881, 7547 were in repair and 2797 were out of repair. About 2500 are masonry built and the rest are either unbuilt or faced with dry rubble. Over 6000 wells or considerably more than one-half are used for watering and the rest for drinking. A well costs to sink from £10 (Rs. 100) where the water is near the surface and the soil is soft to £50 (Rs. 500) where the soil is hard and the well has to be sunk thirty-five feet or more. A masonry lined well according to the soil costs £100 to £300 (Rs. 1000 - 3000) to build. Except by a few Persian wheels water is drawn by the *mot* or leather bag, of which one and sometimes two are worked at a time. The leather bag holds about sixty gallons, four-fifths of which find their way into the water channel. In the cold weather, about one-fourth of an acre is watered by one bag working eight hours a day; in the hot season, when the springs are lower not more than one-eighth of an acre can be watered. A well with water enough to work a bag all the year round is held to be able to water two acres of garden land. In years of average rainfall the wells can be trusted to yield enough to bring the sugarcane crops safe through the hot weather. But in a year of special light fall as in 1881-82 with 32·16 inches, the springs fail and great loss is suffered. In spite of this risk a strong desire is shown to sink new wells and the number of working wells increases every year.

Ponds.

The only complete protection from the risk of the failure of its springs is in storing water in lakes and reservoirs. The numerous streams offer many sites suitable for dams, but no work of this kind has yet been carried out. Compared with 197 in 1850 the 1881 returns show a total of 112 village ponds. The fall of eighty-five in the number of ponds is said to be due to the fact that a number of damp hollows, which were entered as ponds in the 1850 returns have since 1850 been turned into rice fields. Of the 112 ponds in 1881, only four the Rankále and the Padmále ponds in Kolhápur and the Átigre and Ráybág ponds, have an area of more than twenty-five acres. Among these the only piece of water of considerable size is the Rankále lake in Kolhápur town. Its circumference is about two miles and a half and its mean depth thirty-five feet. It has lately been improved at a cost of £26,000 (Rs. 2,60,000) and supplies drinking water to part of Kolhápur, besides watering a hundred acres of garden land. At Kolhápur, besides the Rankále lake the Padmále pond is of considerable size covering about fifty and watering about thirty-five acres. It is mentioned in the local history or *mahátmya* and is held sacred. The Atigre pond, the only other pond of any size, on the Miraj road about twelve miles north-east of Kolhápur covers fifty acres but is shallow and dries during the hot weather. It is mentioned in the local history and is held sacred. During the cold season it has generally some water-fowl. About a mile south-east of Ráybág in the Shirol sub-division the Ábu pond covers about twenty-five acres and holds water all the year round. During the cold season it is a resort

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Ponds.

of water-fowl. Of the remaining ponds 62 are less than one acre in area, forty-four are under ten acres, and two are under twenty-five. Most of them dry in the hot season. In ordinary seasons the supply of drinking water is sufficient. About 700 of the 1079 villages stand close to rivers and streams which flow throughout the year. In the remaining 379 villages the streams and ponds dry in the hot months (April-June) and the people take their water from wells and pits dug in the stream beds. Kolhápur and Kágal are supplied with drinking water brought from outside of the towns in iron pipes. At Ichalkaranji the water is pumped from the Panchganga river and is carried into the town along masonry ducts.

Geology.

Except in the south where are some ridges of sandstone and quartzite, Kolhápur comes within the area of the great Deccan trap fields. The chief varieties of trap are basalt, amygdaloid trap, vesicular trap, and clayey trap, which, with some few intertrappean sedimentary beds and numerous highly ferruginous clayey beds, make up the great mass of the trap-flows. The lower flows are mostly basaltic in character, the medium flows are alternately basaltic and amygdaloid, and the upper are chiefly basaltic capped by beds of clay and laterite. In the Sahyádri region the position of the flows is more distinct than further east. When carefully studied from some commanding point they are seen to dip at a very low angle generally to the north-east.[1] About twenty-five or thirty miles from the edge of the Sahyádris the dip becomes more easterly and so gradual as to be hardly traceable by the eye. The flows exposed in the Konkan show a very low westerly dip. The direction of the course of the upper waters of the rivers rising in the Sahyádri region and falling into the Krishna coincides with the general dip of the trap-flows. It is probable, therefore, that the subaërial cutting of these valleys began immediately after the final outpouring of the last trap-flow, and has been ever since going steadily on. Till the whole of the Deccan trap area has been geologically examined, it will not be possible to say which was the last flow, but if the youngest of those now remaining in the Kolhápur and Belgaum Sahyádris was the last poured out, and represents the close of this tremendous volcanic activity, then the work done by atmospheric agencies since the close may be roughly estimated as a direct vertical erosion of 1000 to 1500 feet the latter depth being that of the valley of the Vedganga in South Kolhápur opposite the great mass of Bhudargad, one of the eminences capped by the highest of the remaining trap-flows. At present the most prevalent direction of the wind during the south-west monsoon, as shown by the inclination of the trees on the highest and most exposed ridges, does not coincide exactly with the dip of the trap-flows and strike of the main valley, but is more westerly by one or two points of the compass. The

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[1] The dip is too slight to be measured with a clinometer, but a calculation of the difference in the height of some of the chief trigonometrical stations which are capped by outliers of one and the same bed shows the north-easterly slope to range from nine to twenty-three feet a mile, giving a mean of sixteen feet a mile. Mem. Geol. Surv. XII. 173.

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greatest thickness of the trap within the South Kolhápur area may roughly be estimated at 2000 to 2500 feet; it increases to the north. Further south the trap grows thinner for the beds forming the southern boundary of the area near the crest of the Sahyádris are high in the series and overlap by a wide space many of the underlying flows seen further north in the scarp overhanging the Konkan.

The grandest sections of the trap series are in the great western scarp of the Sahyádris; but their vast size often makes these hard to study, as some of the great basaltic flows form long unbroken lines of cliff several hundred feet high. They may be best examined along the two roads, one across the Phonda and the other across the Amboli pass. The cuttings along these roads give almost perfectly continuous sections of the whole thickness of the trap-flows they cross. The iron-clay bed, an outlier of the laterite is important as being the youngest known, the most constant, and the most safely determinable member of the Deccan trap series in this quarter. This iron-clay bed caps all the highest ridges and peaks in the Kolhápur hills and may be called the summit bed. Of all the mountains those which iron-clay caps are the most perfectly table-topped and in most cases the capping is sharply scarped all round the edge. As these scarped plateaus crown all the highest hills and were easily made very strong, many of them, notably Bhudargad and Sámángad, were chosen by local chiefs as strongholds. The flows underlying this iron-clay bed show great likeness throughout the larger area they cover. The correspondence of flows in different great spurs is especially clear in the three ridges into which the Bhudargad spur divides. It is admirably seen looking west from the high bluff on the eastern ridge which towers over Belvádi. The view northward from Bolávi at the northern end of the lofty part of the western ridge on which Bhudargad itself stands, shows this correspondence and extensions of the flow-terraces most distinctly in all the ridges on either side of the Vedganga valley and in others beyond as far north as the Panhála mountain.[1]

Quartzites and sand stones are found at Vátangi covered on three sides by the flows of the Deccan trap series. If the ridge of trap which covers the quartzites west and north of Vátangi be crossed the quartzites will be found to reappear in the valley of the Hiranyakeshi river, and to occupy a very considerable area in that valley forming an inlier which may be called the Mángaon inlier, from the most important village which stands upon it. No peculiar features are presented by the rocks forming this inlier. They consist of quartzites and grits, mostly dipping northward, or north-by-west, at low angles. They are best shown in the row of hills which runs east-south-east from Sulgaon on the bank of the Hiranyakeshi river. The quartzites and grits are mostly pale coloured and fine grained, and form a series of beds several hundred feet thick, although both the top and the

1 Mem. Geol. Surv. XII. 182.

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bottom of the series are hidden under trap. Petrologically identical with the Mángaon beds are beds forming several smaller inliers in the valley of the Vedganga, eight miles to the north-west. These latter lie in the centre of the valley between Ainghol and Shengaon, and are four in number, of which the southmost, close to the village of Ainghol, forms a small but conspicuous isolated hill 200 to 300 feet above the plain. Here all the beds dip 5° to 10° north-north-west. The other inliers are simply exposures on the flanks of the great ridges. A great thickness of quartzites and grits of identical character is exposed in a small inlier at Phay in a side valley two miles west-north-west of Shengaon. In the valley of the Dudhganga two good-sized quartzite inliers lie north-west of the Phay and Shengaon inliers of which both on petrological and stratigraphical grounds they must be considered the extensions, nor can it be reasonably doubted that they form a true link with the very similar series of rocks exposed at the foot of the Phonda pass nine miles to the west-north-west. As in the Mángaon and Shengaon inliers, the quartzites and grits of the Váki and Aini inliers are pale coloured, whitish, drab, or pinkish, and fine grained. They have been little disturbed, rolling in angles of 8° to 10° in various directions. In both inliers the western edge passes under the trap with a westerly dip of 8° to 10°. The quartzites do not show in the valley of the Bhogávati between Valivde and the top of the Phonda pass. In the Aini inlier, the beds, which are nearly horizontal, cannot be less than 400 to 500 feet thick, measured from the level of the river. Both here and in the Váki and to a less extent in the Phay inlier, the light coloured rocks have been so blackened by weathering, and perhaps by forest fires, that except on close inspection it is often difficult to recognize detached masses.[1]

CLIMATE.

The climate of the Kolhápur plain which varies from about 2000 feet above the sea in the west to about 1700 in the east, like the rest of the western Deccan is temperate. Towards the Sahyádri hills, which are covered with wood and drenched during the rainy months, the air is always cooler than in the east, which during April May and June is liable to hot easterly winds. At the same time almost the whole territory is under the influence of a sea breeze, which sets in during the afternoon and lasts till about eight at night.

The seasons may be broadly divided into wet, cold, and hot. The wet season, with an average fall of about forty inches, lasts from June to October. Except in the extreme west it is chiefly showery, seldom with such heavy continuous rain as to put a stop to field work. The rainy months are the healthiest time in the year. The strong damp breeze is always cool and pleasant and occasionally is cold. The daily changes of heat and cold vary from 67° to 88°. The cold season, which lasts from November to the end of February, is the most dry and unhealthy part of the year. Dry east winds, with no bracing or tonic influence, prevail and daily changes of heat and cold are considerable averaging about 83°. The hot weather

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[1] Mem. Geol. Surv. XII. 92-94.

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Description.
CLIMATE.

lasts from March to June. The temperature is high during these months. In the daytime the air is hot at times rising to 97·8° and averages about 91·3°. The evenings are cooled by a sea breeze and the nights are never oppressive. Its situation opposite a gap in the line of western hills gives Kolhápur city the benefit of a strong sea breeze and cool nights.

Meteors, igneous and luminous, are of frequent occurrence. Violent storms of thunder lightning and wind are unusually prevalent, not only at the beginning of the south-west monsoon but occasionally at other periods. These storms appear to travel round the horizon often beginning and disappearing at the same point and not unfrequently making the circuit twice. Though at times disastrous, the storms are generally beneficial to health. During April and May when the hot winds prevail, numerous hill forts, rising about 3000 feet above the sea, give a pleasant retreat. Of these hill forts Panhála, twelve miles north-west of Kolhápur, with good water and cool bracing air has been set apart as a health resort.

RAINFALL.

For the twenty-one years ending 1881 rain returns are available for six stations. During these twenty-one years the highest recorded fall is 361 inches at Bávda in 1861 and the lowest is five inches at Alta in 1865. As a rule rainfall varies with the distance from the Sahyádri crest. During the twenty-one years ending 1881, of the six stations at Alta, which is about forty-five miles east of the Sahyádri crest and twelve miles north-east of Kolhápur, the fall varied from forty-four inches in 1874 to five inches in 1865 and averaged twenty-three inches; at Bávda, which is on the Sahyádri crest and thirty miles south-west of Kolhápur, the fall varied from 361 inches in 1861 to 121 inches in 1864 and averaged 220 inches; at Bhudargad, which is ten miles east of the Sahyádri crest and thirty miles south of Kolhápur, the fall varied from 120 inches in 1861 to thirty-nine inches in 1880 and averaged seventy-six inches; at Kolhápur, which is twenty-five miles east of the Sahyádri crest, the fall varied from fifty-six inches in 1874 to twenty-seven inches in 1876 and averaged 39·88 inches; at Panhála, which is twenty miles east of the Sahyádri crest and twelve miles north-west of Kolhápur, the fall varied from eighty-four inches in 1878 to thirty-seven inches in 1877 and averaged fifty-three inches; and at Vishálgad, which is on the Sahyádri crest and about thirty-five miles north-west of Kolhápur, the fall varied from 111 inches in 1875 to thirty-two inches in 1877 and averaged sixty inches. The details are:

Kolhápur Rainfall, 1861-1881.

STATION.	From the Sahyádris.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.
	Miles.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
Alta	45	24	28	18	22	5	9	14	17	20	15	28
Bávda	...	361	241	239	121	134	173	178	178	189	184	192
Bhudargad ...	10	120	108	93	84	84	79	64	76	65	62	66
Kolhápur .	25	45	45	35	38	40	29	40	36	30	44	38
Panhála ..	20	56	57	62	52	47	51	42	44	49	50	40
Vishálgad ..	...	53	51	48	46	44	42	36	47	72	104	55

RAINFALL.

Kolhápur Rainfall, 1861-1881—continued.[1]

STATION.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Twenty-one years.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
Alta	20	22	44	43	18	31	30	35	27	18	23
Bávda	243	189	311	326	200	194	285	256	211	218	220
Bhudargad... ...	117	70	105	69	...	48	63	61	39	46	76
Kolhápur	40	32	56	55	27	45	51	49	37	32	40
Panhála	50	48	71	79	47	37	84	60	40	56	53
Vishálgad	60	58	84	111	61	32	79	71	46	55	60

HEAT.

Kolhápur heat is temperate. During the thirty-one years ending 1881 the yearly maximum varied from 97° in 1872 to 79° in 1851 and averaged 87°; the yearly minimum varied from 74° in 1851 to 62 in 1872 and averaged 67°; the yearly mean maximum varied from 87° in 1876 to 79° for the five years ending 1858 and averaged 83°; and the yearly mean minimum varied from 74° in 1860 to 67° in 1872 and averaged 70°. A return of the thermometer readings for the thirty-one years ending 1881 is given in the Appendix.

[1] Besides these, rain returns for the station of Kolhápur are available for the ten years ending 1860. During these ten years the fall varied from sixty-four inches in 1853 to thirty-four inches in 1860 and averaged forty-five inches. The details are: In 1851 thirty-seven inches, in 1852 fifty-six inches, in 1853 sixty-four inches, in 1854 forty-four inches, in 1855 thirty-nine inches, in 1856 fifty-two inches, in 1857 forty-six inches, in 1858 forty-two inches, in 1859 thirty-eight inches, and in 1860 thirty-four inches.

CHAPTER II.

PRODUCTION.

Chapter II.
Production.
MINERALS.

IRON ore occurs in a few of the spurs which run east from the Sahyádris. It is sometimes found on the surface in irregular masses mixed with other stones, but it is generally reached by sinking shafts, two to ten feet below the surface, through a thick layer of iron-clay mixed with a composite stone locally known as *jámbhla* or purple stone. The ore stratum is seldom more than eight or ten inches thick and thirty to forty feet broad. It appears to dip from north to south at an angle of about 12°. Formerly iron was much smelted. In 1854 thirty furnaces were at work with a yearly outturn of 225 tons worth about £900 (Rs. 9000). The mining and smelting employed 180 miners, who belonged to a wandering class of Musalmáns named Dhavads. Since 1854, the dearness of fuel and the cheapness of European iron, have between them destroyed the smelting industry. It still goes on in ten hill villages, five in Bhudargad and five in Vishálgad. In 1881 fifteen furnaces yielded about two tons of iron and employed fifty-three Dhavad workmen during six months in the year whose average season's earnings were about £5 (Rs. 50). Besides smelting the iron the Dhavads make it into field tools and cooking vessels, which they offer for sale in the nearest markets. A small fee of 4*s*. to 8*s*. (Rs. 2 - 4) is charged for the use of the ground in which the shafts are sunk.

The ore is of three kinds *borgale*, *shelga*, and *tatha*. The process of smelting, though simple, is slow and costly. The ore is dug from the pits with crowbars and pickaxes; the large pieces are broken by the hammer and then fired. When cold, the ore becomes brittle and is made ready for the furnace by grinding it to powder on a hard slate. One of the most important parts of the furnace is a flint tube which is known as *mus*. To make this tube a number of flints are thrown into a fire and merged under large stones, as they are apt to burst with the heat and wound the workmen. When fired, the flints are ground to powder and mixed with clay and water. When sufficiently kneaded and pliable, the mixture is rolled into a ball and a round rod sixteen inches long and about one and one-fourth inches in diameter is thrust into the mass and covered with a uniform coating of the flinty clay. The rod is laid in the sun and when the clay has dried it is drawn out leaving a hollow tube. On the tube thus formed a second layer of flint and clay is laid and the tube is again dried. To make the furnace, a round hole about three feet deep and one and one-fourth broad is dug. At first one side is left open and the other sides are lined with a mixture of moist clay and powdered flint or iron ore. At the bottom powdered charcoal is heaped about six inches high and water is poured on it and about four *shers* of powdered charcoal are added. The flint and clay tube or *mus* is placed in the open side of the furnace, which, like the other side, is closed with clay and flint.

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MINERALS.

Charcoal is thrown in till the furnace is half full. The noses of two large bellows are set in the outer end of the tube. They do not fill the mouth of the tube and in the space left open a movable ball of clay is placed which can be taken out if the workmen have to clear any thing likely to stop the free passage of air. When every thing is ready two men begin to blow the bellows; one of them simply blows. Close to the other man is a long iron spoon and two heaps one of charcoal the other of powdered ore. As he blows he every now and then passes a ladle full of ore into the furnace and then fills it with charcoal. So great is the heat that the ore rapidly fuses. Powdered ore and charcoal are again and again added and an unbroken blast is kept from the bellows until the heap of ore is finished. To feed the furnace and know the moment of fusion require both experience and skill. The miners say that as soon as fusion sets in, the flame turns from reddish to white. The ball or *mudga* of metal which forms at the bottom of the furnace, weighs ten to twenty pounds ($\frac{1}{4}$ - $\frac{1}{2}$ *man*). It takes three hours to make and uses about forty pounds of charcoal and thirty pounds of powdered ore. The metal is left to cool in the furnace and is taken out with a pair of pincers. The furnace lasts for two or three smeltings, but before each smelting requires fresh lining of clay and flint and the flint and clay tube or *mus* never stands more than two smeltings. After the iron is hammered it is ready to be worked into field tools and cooking vessels. Each furnace gives employment to six men, two bellowsmen and two labourers who bring charcoal and water and repair the furnace, and two men who gather ore and fuel.

BUILDING STONE.

Good building stone occurs in almost every part of the State. The building stone in general use is a blue or dark gray trap or basalt. It is obtained either from large hill-side boulders or from quarries which are carried through the broken trap or *murum* stratum. Quarry stone in many places shows stratification and in quarrying often goes off in layers, presenting an uniform surface generally coated with a thin layer of white substance which is probably olivine carried in solution and deposited. Red veins due to iron make the stone unfit for use, as when exposed to heat and damp it is apt to split along the line of the red vein. Boulder stone is hard, fine in grain, and takes a high polish. In the Ajra and Torgal districts a pinkish white granite is used for building, but care must be taken in choosing it as the softer kinds which look like sandstone cannot stand the weather. Laterite or iron-clay is chiefly found in the Ajra sub-division in the south-east and in the Panhála subdivision in the north-west. It is seldom used for building, except where there is neither trap nor basalt. On a part of the road between Ajra and Amboli the drains and culverts are of a reddish iron-clay. This stone is of an open texture either nodular or cellular and is easily quarried by wedges into cubical blocks, which on exposure become hard and durable.

For ordinary building quarried trap is the easiest stone to dress but it is seldom used for fine carving as it is apt to split along the scales and red veins. For carved and polished work columnar basalt

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BUILDING STONE.

or boulders are better than quarried trap as they are generally free from flaws. Boulder trap takes a high polish and is often used for inscription tablets or ornamental bases and capitals in Hindu temples. Most of the polished boulder trap is brought from Jotiba's hill about seven miles north-east of Kolhápur.

The Kolhápur masons are either Musalmáns or Maráthás. The Musalmáns are the best workmen turning out superior carved and ornamental work and showing an aptness for inventing scroll and flower designs. In recent times Kolhápur masons first showed their talent for original designs when the Kolhápur high school was being built, and since then high class ornamental work has been executed in various buildings. Kolhápur does not require to import masons for any class of stone work. The cost of ordinary good building rubble delivered at the quarry is 4*s.* 6*d.* (Rs. 2¼). A poorer class of stone can be got at 3*s.* 6*d.* (Rs. 1¾). For *fádis* or stones hewn on one side and *khándkis* or chips the rate varies in proportion to the size of the stone and is generally paid by the foot, the length from face to tail varying from 12″ to 18″. Block stones that is stones in the shape of a cube or parallelopiped cost 5¼*d.* the cubic foot if from two to four cubic feet in size; 7½*d.* the cubic foot if from four to six cubic feet in size; 10½*d.* the cubic foot if from six to eight feet in size; and 1*s.* the cubic foot if from eight to ten cubic feet. Uncoursed rubble in foundations costs £1 12*s.* (Rs. 16) and in superstructure £1 16*s.* (Rs. 18) the cubic foot. Coursed rubble in superstructure costs £2 10*s.* (Rs. 25) the cubic foot for the first sort and £2 (Rs. 20) for the second sort. Fine cut-stone work costs about 3*s.* 6*d.* (Rs. 1¾) the cubic foot.

ROAD METAL.

As good crumbly trap or *murum* is found over nearly the whole of Kolhápur, broken stone is seldom used for metalling roads. What little is used is broken from nodular basalt or quarried. Metal broken from basalt nodules costs 5*s.* (Rs. 2½) and from quarried basalt 7*s.* (Rs. 3½) the hundred cubic feet. Laterite, which makes a good lasting road, is also used in the Ajra sub-division at a cost of 4½*s.* (Rs. 2¼) the hundred cubic feet.

SAND.

Sand or gravel is found in the beds of rivers and streams. The building sand is of superior quality and is free from large pebbles, salt, shells, and other impurities. Common sand is also used for bindage in mending metal and *murum* roads at a cost of 2½*s.* (Rs. 1¼) the hundred cubic feet at the river side.

LIME.

Lime is made from limestone nodules or *kankar* which usually occurs on the surface of black soil fields. The nodules are irregular in shape, from half an inch to three or four inches in diameter, and composed within of tolerably compact carbonate of lime and on the surface of a mixture of carbonate of lime and clay. Lime is burnt either on the intermittent or on the continuous system. Under the intermittent system the whole kilnful is burnt at once. The kiln is cylindrical both inside and outside. It varies in size according to the supply required and is usually built of stone and mud. At the bottom of the kiln a layer of charcoal or cowdung-cakes is laid, and, over the charcoal, alternate layers of lime nodules and *bábhul* or tamarind firewood twelve to fifteen inches thick. The top layer ends in a conical

LIME.

mound. The fire is lighted below as well as at the top. As the lime burns the contents of the kiln subside and the space left at the top is filled with fresh layers of nodules and fuel and plastered over with clay. When the nodules are burnt, the kiln is allowed to cool, and the burnt limestone is taken out and slaked by spreading it on the ground in a layer about one foot thick and pouring water over it. For every hundred cubic feet of limestone two and three-quarters to three *khandis* of firewood are required. A kiln takes about ten days to burn and slake. Every hundred cubic feet of *kankar* yield, when slaked, one hundred and twenty-five cubic feet of lime. Under the continuous system the burnt nodules are gradually removed from the bottom of the kiln. Inside the kiln is shaped either like a cylinder or an inverted cone. It is built of stone and mud and has an inner lining of brick. The burnt lime is removed through an opening below called the draw-hole. At the lower end of the inverted cone is an iron grating on which are laid nodules and charcoal mixed in the proportion of one thousand pounds of charcoal to one hundred cubic feet of *kankar*. When the nodules are sufficiently burnt they are removed from the draw-hole and fresh nodules and charcoal are added from the top. The continuous system is not often used in Kolhápur, as, unless the kiln is skilfully managed, the lime is apt to be unequally burnt and useless. Slaked lime varies in price from £1 18*s*. to £2 2*s*. (Rs. 19 - 21) the *khandi* of a hundred cubic feet.

TILES.

Clay for making bricks and tiles is found almost everywhere. The bricks usually made are of two kinds, flat and thick. The sizes are 9½″ × 6½″ × 1½″ and 9″ × 4½″ × 2½″. The cost of thick bricks is 14*s*. (Rs. 7) and of flat bricks £1 4*s*. (Rs. 12) the thousand. Bricks are seldom used for building, as they are much more costly than stone. Tiles are of two kinds, flat and arched. The cost of flat tiles is 3*s*. 6*d*. (Rs. 1¾) and of arched tiles 7*s*. 6*d*. (Rs. 3¾) the thousand. Ridge tiles cost 10*s*. (Rs. 5) the thousand.

COLOURED EARTH.

Yellow white and red earth, decomposed hornblende, felspar, and iron-charged clay are commonly used for colouring house walls. They are of little value and are used only by those who cannot afford the better sorts of foreign pigment.

FORESTS.

The wet rugged west and the high spurs which stretch from the Sahyádris to near the east border of the State, give Kolhápur a large area suitable for forests. It is said that up to the early part of the present century the slopes and spurs of the west of Kolhápur were covered with timber. The country was thinly peopled and except near hill forts tillage was scarcely possible. During the last fifty years as population increased tillage spread westward and timber was felled without restriction except in a few hills or *dángs* set apart as game preserves. The practice of *kumri* or wood-ash tillage cleared brushwood and young trees from the Sahyádri spurs. The first attempt to save the forests was in 1874 when a staff of thirteen rangers and one inspector was entertained. In 1878 a separate department was organized under a forest officer lent by the British Government and the conservancy and protection of the Kolhápur forests were placed on the same footing as in the neighbouring British

Chapter II.
Production.
FORESTS.

districts. In 1882 the forest establishment included one forest officer, nine inspectors, nineteen head foresters, one hundred and nineteen foresters, one draftsman, three clerks, and eight messengers representing a yearly cost of £1737 (Rs. 17,370).

Settlement.

In the sub-divisions of Panhála, Karvir, Alta, and Shirol about 177 square miles have been set apart for forests of which 122 square miles are reserved and fifty-five are protected. Demarcation is in progress in other sub-divisions and will be completed in two or three years. In choosing lands for forest reserves, the forest officer consults the district revenue officer as to private rights. Special care is taken to meet the needs of husbandmen in the matter of forest produce. Under certain restrictions they are allowed free grazing, firewood, loppings for ash manure, wood for housebuilding, and field tools.

Description.

No detailed information is available, but it is estimated that when the demarcation is completed the forest area of the State will include about 500 square miles. The forest blocks of the Kolhápur State may be grouped under two classes, those that belong to the main range of the Sahyádris and those that belong to the spurs and valleys that strike across the State to the north-east and east. The main line of the Sahyádris, though in places the hill sides have been stripped for wood-ash tillage, has fine evergreen forests with much valuable timber. The Sahyádri forests may be roughly arranged under two groups, a smaller section in the north stretching as far south as the Anaskura pass and a larger section in the south including the rest of the Kolhápur Sahyádris. The northern section covers about 100 square miles and includes the forest lands of Amba, Pándhrepáni, Marshi Májre, Gajápur, Yelvanjugai, and other villages. These reserves are patchy and scattered, but, where spared from branch-lopping and reckless cutting, they are thickly stocked with evergreen trees, among which the chief are the *ain* Terminalia tomentosa, *nána* Lagerstrœmia lanceolata, *hirda* Terminalia chebula, *kinjal* Terminalia paniculata, *jámbhul* Eugenia jambolana, *báva* Cassia fistula, *karmal, shevri, cher, kumb,* and *surung.*[1] The chief divisions of the southern and longer section of the Sahyádris are the Anaskura, Kájirda, Bávda, and Phonda hills. The forest land in these hills covers an area estimated at about 160 square miles. Except in places, where they have been stripped by careless cutting, these reserves are well stocked with the commoner forest trees, and yield large stores of inferior timber and firewood. They also contain blackwood, teak, *khair, kinjal,* and bamboo. The forest lands along the ranges and the streams that stretch east and north-east from the Sahyádris lie in the cool and moist belt to the west of Kolhápur city, seldom passing more than twenty miles east of the crest of the Sahyádris. Of nine chief blocks, two, the Várna and the Mhasái-Páthár, are in the Várna valley; four the Asandoli, Bhadara, Manbet, and Mainghole are in the valleys of the Bhogávati and its feeders; one, the Váki lies near the source of the Dudhganga; one, the Mhasrang lies near the source of the Vedganga; and one, the Ajra lies near the source of the Hiranyakeshi.

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1 A list of trees found in the State is given in the Appendix.

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Description.

In the north the VÁRNA block, with an area of about fifteen miles, stretches along the hills to the south of the Várna in the upper part of its course. Except near the centre the Várna block is well stocked with *ain, kinjal, jámbhul, nána,* and other common forest trees. To the south-west of the Várna block is the MHASÁI-PÁTHÁR reserve, a valuable tract of forest land in the hill range that lies between Panhála and the Sahyádris. All of its area of about twenty square miles is covered with a flourishing growth of *ain, kinjal, hirda,* and other common forest trees. About twelve miles south of the Mhasái-Páthár forest and about twenty miles west of Kolhápur is the ASANDOLI block. This has an area of twenty square miles most of it in a chain of hills that runs east from the Sahyádris as far as the village of Kale. It is crossed by the Tulsi stream a feeder of the Bhogávati. It is one of the best forest reserves in North Kolhápur, being well stocked with *ain, kinjal, jámbhul, nána, hirda,* and other common trees. During floods timber rafts can be floated down the Tulsi to Kolhápur. Five to ten miles south-east of the Asandoli block are the BHADARA forests in the Bávda sub-division, chiefly composed of the hill sides which drain into the valley of the Kumbhi a feeder of the Bhogávati. The Bhadara forest land stretches from the Sahyádris about ten miles east to the village of Sálvan which is about fifteen miles west of Kolhápur. It has an area of about fifteen square miles and is well stocked with *ain, kinjal, hirda,* and other forest trees. Teak and the bamboo do not occur. About eight miles to the south-east of the Bhadara forest lands, on the banks of the Dhámni which runs north-east nearly parallel with the Bhogávati, is the MANBET block. It has an area of about twelve square miles and is well stocked with the commoner forest trees, mixed with *ain, kinjal, hirda, báva, ávala,* and the rattan and bamboo canes. Six to twelve miles east and south-east of the Manbet reserve along the banks of the Bhogávati, is a stretch of forest land known as the MAINGHOLE reserve. It covers an area of about twenty-five square miles which are thickly wooded with mixed forest, the chief trees being the *ain, kinjal,* and *hirda.* About ten miles to the south, along the upper course of the Dudhganga, the VÁKI forest range covers about twenty square miles. It contains fine blocks of forest, yielding many thousand *hirda* trees and much bamboo mixed with *ain, kinjal,* and other commoner trees. About ten miles further south, in the upper course of the Vedganga, the MHASRANG block comprises several ridges and valleys covering about twenty square miles. Like the Váki block this is a splendid tree-producing tract. It is thickly covered with almost all kinds of local trees among which the *ain, kinjal,* and *hirda* are the chief. About ten miles to the east, across the great Utur-Bhudargad or North Ghatprabha spur in the west of the Ajra division, are about twenty miles of forest land which are known as the AJRA block. Most of this lies within the drainage area of the Hiranyakeshi on three spurs of which the Cháloba hill is the chief.

Ticket System.

To secure the goodwill of the people who live in and near the forest lands the poor are allowed tickets under which they can remove headloads of firewood free of charge. Firewood and thorns may also be taken free of charge by all who live in and

Chapter II. Production. Forests.

near the forest lands for home use and for field purposes provided none but matured trees and shrubs are cut. Any dead sticks and branches may be taken from the forests, but no reserve trees may be cut or lopped. Fuel for kilns, distilleries, and other industrial purposes may be cut and removed on paying 2*s.* (Re. 1) the *khandi* and 2¼*d.* (1½ *as.*) the bullock, ass, pony, or buffalo load.

Forest Tribes.

The Dhangars spend most of their time in the forests with their flocks of sheep and herds of cattle but there are no separate forest tribes. Forest workers are paid daily wages varying from 3*d.* to 6*d.* (2-4 *as.*). Between 1878 and 1881 forest receipts rose from £49 to £6047 (Rs. 490 - Rs. 60,470) and charges from £1124 to £3986 (Rs. 11,240 - Rs. 39,860). In 1881-82 of the whole receipts, £4523 (Rs. 45,230) were from myrobalan or *hirda* berries, £647 (Rs. 6470) were from building timber, £236 (Rs. 2360) from firewood, and £637 (Rs. 6370) from minor produce.

Timber Trade.

There has never been any regular timber trade in Kolhápur. Formerly all were allowed, according to their wants, to go into the forests and cut what timber they might want. The large teak beams used in the old buildings of Kolhápur came either from Kánara or from Burmah. Since the introduction of forest conservancy cutting is as far as possible confined to worn-out or decaying trees and the produce is disposed of at auction sales, which are held in different parts of the State. The chief minor products are the myrobalan or *hirda* berry, grass, and honey. The *hirda*, which of late years has become an important article of trade, is bought yearly at the forest stores by wholesale dealers for export to Europe, where it is valued for dyeing. The *hirda* harvest begins early in November and ends at the close of February. During these four months the berries are gathered by people of all classes under the supervision of the forest officers, and are delivered at the rate of ⅜*d.* (¼ *a.*) the *páili* of five pounds. Grass grows freely over almost all the forest land. In 1882 grass yielded a revenue of £503 (Rs. 5030). The yield from wild honey is chiefly confined to the reserves of Bhudargad, Panhála, Bávda, and Vishálgad. Most of it is produced by four varieties of bees the *kolambi* or *ágya*, the *sátin*, the *pova*, and the *kánta*. During the flowering periods of the *kárvi* or Strobilanthus, which generally happen at intervals of seven years, the yield is so abundant that honey sells for about ten pounds for 1*s.* The combs of *kolambi* or *ágya* bees are found on the face of rocky cliffs and hanging from the boughs of large trees. A single comb often contains as much as twenty *shers* of honey. Bee-spoiling goes on at night and is generally difficult and often dangerous. The nest is sometimes several hundred feet below the crest of the scarp and the man has to be lowered in a cradle held by a single rope. When the cradle has reached the level of the combs, the men above swing the rope until the cradle touches the face of the rock. The bee-spoilers have a bundle of chips of the wild sago palm *bherla* or *surmád* Caryota urens which they keep alight and the smoke drives off the bees, especially as the attack is generally made at night. The comb of the *sátin* bee is found in the cliffs of rocks and on small trees, and the quantity of honey obtained from one hive is generally about four pounds (2 *shers*).

Honey.

The comb of the *pova* bee is found in the hollows of large rocks and in decayed trees. This honey is finer than either of the other kinds, and crystallizes when kept for any length of time. Each nest yields about a pound (½ *sher*). The comb of the *kánta* bee is found in thorny shrubs and bushes. The cells always cluster round a single branch instead of hanging like the combs of other bees. The honey harvest is in April when the *dháyti* Grislia tomentosa tree and the *kárvi* are in blossom. The second crop of honey in August is watery and does not keep. The right of gathering honey is farmed at £5 to £10 (Rs. 50 - 100) a year. But much smuggling goes on as the people get oil from the village shopkeepers in exchange for honey.

Reserved Trees.

Teak, sandal, and blackwood are the property of the State and are nowhere allowed to be cut. The cutting of nineteen other trees is forbidden in lands set apart as forests. These are, *ain* Terminalia tomentosa, *heddu* Nauclea cordifolia, *bibla* Pterocarpus marsupium, *hirda* Terminalia chebula, *sissu* Dalbergia sissoo, *kalamb* Nauclea parviflora, *koshimb* Schleichera trijuga, *shivan* Gmelina arborea, *ránphanas* Artocarpus hirsuta, *kinjal* Terminalia paniculata, *nána bondára* Lagerstrœmia parviflora, *kálvin* Tetranthera launginosa, *kumbiya* Careya arborea, *khair* Acacia catechu, *ásan* Briedelia spinosa, *bondára motha* Lagerstrœmia lanceolata, *jámbhul* Eugenia jambolana, and mango.

Roadside Trees.

During the last twenty years the growth of roadside trees has received much attention. Almost all the chief roads are lined with rows of trees, in some places beautifully grown, in others still small. The kinds most used are the *bábhul* Acacia arabica, *nimb* Melia azadirachta, *nándruk* Ficus benjamina, and the *vat* or banian Ficus indica and other kinds of fig.

DOMESTIC ANIMALS.

The domestic animals are oxen, cows, buffaloes, horses, camels, asses, sheep, goats, cats, and dogs.

Oxen.

The 1881-82 returns show a total of about 149,762 oxen. During the last thirty years the breed of oxen has been improved by the introduction of Gujarát bulls and the breed of buffaloes by the introduction of Maisur buffalo bulls. Three breeds of bullocks are used for field and draught purposes, the *hanam* or half-Maisur breed, the *surati* or half-Gujarát breed, and the *khadki* or local breed. The *hanam* or half-Maisur bullock is a straighthorned handsome animal, of middle size, strong, and hardy, but bad-tempered and hard to tame. They trot faster than other bullocks and will do thirty-six miles in a day. A good pair of *hanam* bullocks costs £10 to £20 (Rs. 100 - 200). The *surati* or half-Gujarát bullock is taller than the *hanam*, and has long ears and a hanging dewlap. It is less active than the *hanam* but is stronger and better suited for field work. A *surati* bullock costs £5 to £25 (Rs. 50 - 250) and a good pair £10 to £50 (Rs. 100 - 500). The *khadki* or local bullock is small and has little strength or beauty. But as it costs only £1 10*s*. to £7 10*s*. (Rs. 15 - 75), it is much used in ploughing, draught, and pack carrying. Some *khadki* bullocks are brought into Kolhápur from the cattle fairs at Chinchli fifty-five miles east of Kolhápur, at Narsoba's Vádi twenty-five miles east of Kolhápur,

Chapter II. Production. DOMESTIC ANIMALS. *Oxen.*

and at Mangsoli forty miles north east of Kolhápur, but most are reared in Kolhápur by husbandmen. Bull calves are generally castrated when five years old. In a short time they are used for light work and when six years old are considered fit for hard work. In ploughing red or *masari* lands one or two pairs of bullocks are enough, but in black soils where deeper ploughing is wanted three or four pairs are required. The area that can be ploughed in one day varies from half an acre in heavy soil to one acre in light soil. In working wells two pairs of bullocks are required to draw a water-bag or *mot* holding sixty gallons of water. A pair of bullocks will draw a country cart with a load of about 8½ hundredweights (6 *mans*). The field wagons or *gádás* are much larger and are drawn by two to four pairs of oxen. Before the days of roads the carrying trade was in the hands of Lamáns who kept pack-bullocks to carry grain and other articles of trade from and to the coast. With the opening of roads, especially of cart roads down the Sahyádris, the Lamáns have disappeared and the number of pack-bullocks has greatly fallen. Still there are estimated to be about 8000 pack-bullocks. The Vánis and petty traders of the west keep them and make trips to Rájápur and other coast places, taking cereals, molasses, turmeric, chillies, and tobacco, and bringing back salt, sugar, cocoanuts, spices, and dates. The peddlers who retail piece-goods from market to market, keep pack-bullocks to carry their goods. Another class of pack-bullock keepers are the Balvars, who bring fuel from the forests into the towns. A pack-bullock carries on an average about 200 pounds. Besides for field work and for draught and pack-carrying bullocks are ridden by Lingáyat husbandmen both men and women. Among Lingáyats when the bridegroom brings the bride home, the newly married couple generally ride on a bullock. Bullocks are also used to carry water either in leather bags or in metal pots. In towns a single small bullock is often driven in a light driving cart. The Pánguls, a class of wandering showmen, teach bullocks to perform tricks and lead them about dressed in gay clothing. Bulls are often devoted to the village gods and never put to work, and are allowed to roam through the streets and fields and serve as stallions. The setting loose of calves and heifers is also a part of the twelfth day funeral services.

Cows.

The 1881 returns show a total of about 112,000 cows. In the east, especially in the Krishna-bank villages, the *surati* or half-Gujarát cows are greatly prized and for six to eight months after calving are said to yield as much as twenty-one pints of milk a day. In the west of the State the cows are small and poor. The price of a cow varies from 10*s*. to £4 (Rs. 5-40). Cows calve in their fourth or fifth year and for six to eight months give two to ten pints of milk morning and evening. They give milk till their fifteenth year and calve nine or ten times. The cultivating classes, and, in towns, Bráhmans and other high class Hindus keep cows. Husbandmen rear their own calves. Townspeople generally hand their calves to husbandmen to be taken care of, the owner receiving them back when full-grown at half the market value. The rearers generally have the option to keep the animal by paying the owner one-half of its estimated value.

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Production.
Domestic Animals.
Buffaloes.

The 1880-81 returns show about 61,000 male buffaloes. They are chiefly found in the west where they are used in field work and for carrying water-bags. Vadárs or quarrymen also use them for drawing loads of stone in their low block-wheeled carts. Gavlis or milkmen give male calves no share of their mother's milk and either give them away or let them die. The price of a male buffalo varies from £1 to £4 (Rs. 10 - 40). Male buffaloes are sometimes brought to Chinchli fair from as far north as Dhulia and Málegaon. They are put to work in their fourth or fifth year. Female buffaloes are returned at about 74,000. The best variety is known as *jáfrábádi* from Jáfrabad in South Káthiáwár. Animals of this breed are said to yield twenty-seven pints of milk a day from six to twelve months after calving. A good she-buffalo costs £8 (Rs. 80), but fair animals can be bought at £3 to £5 (Rs. 30 - 50). Buffaloes usually calve in their third or fourth year and give over bearing at eighteen or twenty. They have twelve to fifteen calves. Buffaloes are kept by husbandmen, well-to-do townspeople, Gavlis or milkmen, and Dhangars or forest herdsmen. Buffalo's milk is preferred to cow's except for infants and for the weak. Townspeople who keep cattle generally use all the milk in their own families. Townspeople who do not keep cattle are supplied with milk, and to some extent with butter, by milkmen of the Gavli caste. The rest of the butter used in towns is brought from the country by Dhangars who send in weekly supplies of clarified butter and drink the buttermilk or give it to the calves.

Feed of Cattle.

The east is well off for fodder, millet stalks or *kadbi*, river-bank grass, and the juicy creeping *hariáli* Cynodon dactylon. Most of the cattle are healthy and well nourished, a contrast to the western cattle whom a diet of dry hill grass and rice and *náchni* straw leaves lean and stunted. Except during the rains, when they are taken to graze in the grass lands, oxen are generally stall-fed. They get grass, millet or *náchni* stalks, rice straw, bran, grain husks, cotton seed, and oil cake. Draught cattle are also allowed some grain generally millet or *math* and salt or oil in the cold season or when sick. The monthly keep of a field bullock costs about 8*s.* (Rs. 4) and of a draught bullock about 16*s.* (Rs. 8). Milch cows and buffaloes are stall-fed at night and are left to graze in grass lands or fields during the day. They are given cotton seed, oil cake, chopped gourds, and boiled grain such as millet wheat and gram. The monthly cost of a cow's keep varies from 8*s.* to 12*s.* (Rs. 4 - 6) and of a buffalo's from 12*s.* to 16*s.* (Rs. 6 - 8).

Sheep.

Sheep are generally black or black and white. They are fed by Dhangars and sometimes by cultivators for their milk, butter, wool, and flesh. The sheep are sheared twice a year in November and in June. The Dhangars cut the wool with a heavy pair of shearing scissors. An average fleece weighs half a pound which is worth 3*d.* to 3¾*d.* (2 - 2½ *as.*). Most of the local wool is woven into blankets and some is used for making felt or *burnus*, and native saddles. Very little raw wool leaves the State. The rutting season is in June and the ewe carries for five months. A sheep yields milk from November to May and generally one pound a day. During the first two months the lambs get the whole milk. They are afterwards allowed half

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Domestic Animals.
Sheep.

and the rest is either used by the Dhangars or is made into butter. The milk of twenty sheep in four days would yield two pounds of butter worth about 1s. (8 *as.*). Sheep begin to bear when three years old and go on bearing till they are about seven. A good ewe is worth 10s. (Rs. 5), and the average price varies from 3s. to 6s. (Rs. 1½ - 3). Sheep are generally killed by Mulánis or Musalmán village priests of whom most large villages have one or two families, and the mutton is eaten by all castes except Bráhmans, Shenvis, Jains, Lingáyats, and Kásárs. During the rainy season in the daytime sheep graze in meadows or *kurans*, or on hill sides, and at night are driven to a coat or pen on some rising ground near the village fenced with a thorn hedge to keep off wolves. When the harvest is over, the cultivators engage flocks of sheep and goats to graze on their rice and garden lands. So valuable are their droppings as manure that the herdsmen are usually paid forty to eighty pounds of grain for 400 sheep for one night. Sheep at times suffer grievously from diseases much like the rinderpest and the foot and mouth disease among cattle. They also suffer from small-pox. Allowing for accidents a flock of 100 sheep, fairly cared for, increases 25 or 30 per cent every year. A considerable number of sheep go to Poona and Bombay. Some Maráthás and Musalmáns rear fighting rams, which are specially fed on gram or millet and when young their horns are drawn out two or three times by pouring oil and redlead over them. A good fighting ram costs as much as £1 10s. (Rs. 15).

Goats.

There are two kinds of goats, *kui* or white and *khadki* or local. The white goat gives two to four pints of milk a day and costs 4s. to 16s. (Rs. 2 - 8). The local goat gives a half to one pint of milk and costs 2s. to 6s. (Rs. 1 - 3). Goat's flesh is eaten by all castes who eat mutton. He-goats are castrated and used to draw children's carts. A well trained he-goat is worth £1 (Rs. 10).

Camels.

Camels are reared by Musalmáns and used for riding and baggage carrying and by the State for commissariat and riding purposes. Their price ranges from £4 to £12 10s. (Rs. 40 - 125). They are usually fed on gram and grass and on the leaves of the *nimb*, *bábhul*, and other trees. Salt is given them when hardworked or overworked. The milk is used by Musalmáns. A baggage camel carries 480 pounds and a riding camel trots forty to fifty miles in a day. The monthly cost of a camel's keep is about £1 (Rs. 10).

Cattle-keeping.

To estimate the profits of keeping cows and buffaloes a term of two years must be taken as a cow calves only every second year. The cost of keeping a herd of fifty cows for two years may be estimated at about £165 6s. (Rs. 1653) of which about £90 (Rs. 900) are for cut grass, £20 (Rs. 200) for grazing fees, and £37 10s. (Rs. 375) for oil-cake and bran. Of the rest about £16 16s. (Rs. 168) is for the cowherd and a boy and £1 (Rs. 10) for gear.[1]

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[1] The details are: Under cut grass for sixteen months at 7½ bundles or *pulis* a day for each cow 11,250 bundles a month or 180,000 bundles for the sixteen months; this at Rs. 5 the thousand gives a total expenditure on grass of Rs. 900; grazing during the four rainy months or eight months in all at 8 *as.* a month for each cow amounts to Rs. 200; oil cake and bran for eight months at half an *anna* a day for each cow Rs. 375; pay of a cowherd at Rs. 4 a month for two years Rs. 96; a boy on Rs. 3 a month for two years Rs. 72; ropes, pegs, and other gear Rs. 10; that is a total cost of Rs. 1656.

DOMESTIC ANIMALS.

Earnings.

The earnings may be brought under the three heads of milk, manure, and calves. Cows continue to give milk six to eight months after calving, and during those months the quantity steadily decreases. The daily yield of milk and the time during which the milk lasts vary in the different breeds of cows. The estimate is therefore complicated. The result is during the eight months a yield of 22,020 *shers* or 32,532 pints worth £169 8*s*. (Rs. 1694).[1] Under[2] the head of manure the profit in the two years is estimated at about £28 (Rs. 280) if the dung is made into fuel cakes, and at about £24 (Rs. 240) if it is used as manure. The[3] calves of the fifty cows are estimated to yield £22 (Rs. 220) and the cost of keeping them amounts to about £19 16*s*. (Rs. 198) that is a balance of profit of £2 4*s*. (Rs. 22). The total receipts under the three heads are, under milk £169 8*s*. (Rs. 1694), under manure £26 (Rs. 260), and under calves £2 4*s*. (Rs. 22), or a total of £197 12*s*. (Rs. 1976). This, after deducting £165 6*s*. (Rs. 1653) the cost of keeping, leaves a profit on the fifty cows of £32 6*s*. (Rs. 323) or at the rate of 6*s*. 6*d*. (Rs. 3¼) a year on each cow.

The corresponding estimates for a herd of fifty buffaloes are[4] under expenses about £330 (Rs. 3300), and under receipts milk £480 (Rs. 4800), manure about £50 10*s*. (Rs. 505), and calves £4 10*s*. (Rs. 45) or a total income of £535 (Rs. 5350), that is a total balance of £205 (Rs. 2050) or at the rate of about £2 (Rs. 20) a year on each buffalo.

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[1] The details are : *Fifty Cows for Two Years : Yield of Milk.*

	Months 1 and 2.	Months 3 and 4.	Months 5 and 6.	Months 7 and 8.
	Shers a Day.	*Shers* a Day.	*Shers* a Day.	*Shers* a Day.
Twelve cows at 6 *shers* each	72	48	24	12
Twenty cows at 3 *shers* each	60	40	20	10
Eighteen cows at 2 *shers* each	36	27	18	...
Total	168	115	62	22

[2] The details are : For fuel cakes ¼ *anna* a day for each cow or Rs. 562 for the fifty cows half of which goes to pay for the labour. For manure fifty cows in two years will yield 480 carts which at 8 *as*. a cart is Rs. 240.

[3] The details under calves are : Fifty calves are born of which ten or one-fifth die. Of the forty calves who live twenty are stirks worth Rs. 6 each and twenty are heifers worth Rs. 5 each or a total value of Rs. 220. The expenses are grass for the forty calves for three months at two bundles a day for each calf 7200 bundles which at Rs. 5 the thousand bundles gives Rs. 36 ; during the next three months at four bundles a day 14,400 bundles costing Rs. 72 ; and during the next three months at five bundles a day 18,000 bundles costing Rs. 90, or a total charge of Rs. 198.

[4] The details are : Under expenses dry grass for sixteen months at fifteen bundles a day for each animal 750 bundles a day or 360,000 bundles in all at Rs. 5 the thousand bundles Rs. 1800 ; grazing for eight months at Re. 1 a month for each buffalo Rs. 400; boiled millet or *bájri* for one month after calving ½ *sher* a day to each buffalo at 4 *pailis* the rupee, Rs. 47 ; oilcake and bran to 15 buffaloes one *anna* a day for one year Rs. 337, to 15 buffaloes ¾*a*. a day Rs. 253, and to twenty buffaloes half an *anna* a day Rs. 225, that is a total cost of keep Rs. 3062. Wages amount to Rs. 240 including a buffalo-keeper at Rs. 4 a month and two boys at Rs. 3 each. Ropes and other charges come to about Rs. 15. Under the head of

Chapter II. Production. DOMESTIC ANIMALS. *Earnings.*

Sheep pay well as the wool is in good demand, and the older animals can be readily sold to the butcher. The[1] estimated yearly cost of a flock of one hundred sheep, allowing £1 (Rs. 10) for grazing, 10*s.* (Rs. 5) for *bábhul* pods, and £7 (Rs. 70) for the wages and keep of a shepherd and a boy, amount to £8 10*s.* (Rs. 85). The return under wool is estimated at £1 8*s.* (Rs. 14), under lambs at £8 10*s.* (Rs.85), and under manure at £2 5*s.* (Rs.22½), that is a profit on the hundred sheep of £3 13*s.* (Rs. 36½). The profit to a sheepowner or his son who was also the shepherd would according to the same estimates amount to £10 10*s.* (Rs. 105). In some villages sheep are tended by contract under an arrangement that for every hundred sheep delivered to the shepherd he should replace any sheep that die and increase the flock by twenty-five lambs.

Horses.

Horses are returned at 5583. Except the State horses and those kept by a few of the gentry which are imported, Persians Arabs and Australians, the greater number are mere ponies. The State stud includes twenty-five excellent broodmares, and some proprietors grant-holders and village heads also own good breeding mares. Stallions are kept by the State for the use of their own and other mares. During the last seven years the State stallions covered eighty-six mares. The climate though not specially favourable is not unsuited for horse-breeding, and the State authorities hope to do more to improve the breed by adding to their stud and by establishing a yearly show.

receipts it is estimated that the herd of fifty buffaloes will yield 62,775 *shers* of milk which at 13 *shers* the rupee amounts to Rs. 4829. The details are :

Fifty Buffaloes for Two Years: Yield of Milk.

	Months 1 and 3	Months 4 and 6.	Months 7 and 9.	Months. 10 and 12
	Shers a Day.	*Shers* a Day.	*Shers* a Day.	*Shers* a Day.
Fifteen buffaloes of the first sort giving 10 *shers* of milk	150	90	60	30
Fifteen do. 6 do. ...	90	60	45	22½
Twenty do. 3 *shers* a day	60	40	30	20
Total ..	300	190	135	72½

The Rs. 530 for dung is calculated midway between Rs. 560 the estimated value in tons if the dung was made into cakes, and Rs. 480 in country parts where the dung would be used entirely for manure. The Rs. 47 under calves is the balance between Rs. 195 the estimated value of the calves and Rs. 148 the cost of keeping them. The details of value are : Of fifty calves twenty die. Of the rest fifteen are male worth Rs. 5 each and fifteen female worth Rs. 8 each. The details of keep are : Grass for the second three months at two bundles each a day at Rs. 5 a thousand Rs. 27 ; grass for the third three months at four bundles a day Rs. 54 ; and grass for the fourth three months at five bundles a day Rs. 67½.

[1] The details are : Waste land taken for pasturing sheep assessed at Rs. 10 and Rs. 5 for *babhul* pods Rs. 15 ; one shepherd for twelve months Rs. 15 ; one assistant for twelve months Rs. 10 ; two *kámblis* at Rs. 2 each ; two pairs of shoes at Re. 1 each, two turbans at 12 *as.* each, and four *langotis* at 2 *as.* each Rs. 8 ; feeding to shepherds for twelve months at Rs. 1½ per month for each Rs. 36 ; 1½ *páilis* of salt and two *páilis* of *jvári* for sheep during the year Re. 1 ; that is a total expense of Rs. 85.

DOMESTIC ANIMALS.

Horses.

The current average price of local or Kolhápur bred horses varies from £7 10*s*. to £20 (Rs.75-200) and averages about £12 10*s*. (Rs.125). Ponies vary from £1 to £6 (Rs. 10-60) and average £2 10*s*. to £4 (Rs. 25-40). The corresponding figures given by Major Graham show that the price of horses has not risen, but that ponies are dearer and scarcer than they were in 1853. The less valuable horses and ponies when out of work are left to feed as they can near villages on the boundaries of fields and in pasture lands. When in work they are given a small daily allowance of grain. Animals of the better class are fed on grass, millet stalks, gram, and millet. After hard work or when an animal is out of condition it is given a mess of flour and molasses; clarified butter and spices or *masála* are also given in the cold weather. The monthly cost of a horse's keep varies from £1 to £2 (Rs. 10-20).

Asses.

Asses are found all over Kolhápur. They are reared by Lonáris, Vadárs, Ghisádis, Dombáris, potters, and washermen, who use them to carry clay, bricks, fuel, clothes, and grain. A donkey costs £1 to £2 (Rs. 10-20). They are generally left to pick their food as they can.

Poultry.

Fowls are reared in large quantities by all castes except Bráhmans Lingáyats and Jains. They are of two varieties *pegu* and *khadki*. A hen varies in price from 6*d*. to 1*s*. 6*d*. (4-12 *as*.), and a *pegu* or fighting cock fetches as much as 4*s*. (Rs. 2). Eggs cost 2*d*. to 3*d*. (1⅓ - 2 *as*.) the dozen. None of the local flesh-eating classes object to eat fowls. Ducks, turkeys, and pea and guineafowls are not reared in Kolhápur, and are seldom seen, except a few which are brought from Goa and the neighbouring British districts for the use of European residents. Numbers of tame pig are seen about the eastern villages. They are owned and eaten by Vadárs and Korvis, who leave them to pick up any garbage they can.

Cats and Dogs.

Cats and Dogs most of them ownerless abound in every village. Some of the higher Marátha families keep foreign dogs for hunting. Shepherds have sheep dogs and Vadárs, Korvis, and Haran Shikáris have dogs who help them to catch hares and other small game.

WILD ANIMALS.

Formerly large game was common in the Sahyádris and the west parts of the leading spurs. The increase of population and the spread of tillage have reduced their numbers, but tigers and panthers still find shelter in Western Kolhápur.

Tigers.

The Tiger *patáit vágh* Felis tigris is found in the hills of Mhasrang, Megholi, Pháyácházáp, Bakryáchádáng, Pátyáchádáng and Kolik in Bhudargad; in Vashi and Barki in Panhála; and in Yelvan-Jungái, Chándel, and Udgiri in Vishálgad. About two tigers on an average are slain every year. During the five years ending 1881 the returns show a loss by tigers of 83 human beings and 2138 cattle.

Leopards.

The Leopard *dáhánya vágh* Felis jubata, that is the spotted tiger, is said to be occasionally found and to be more dreaded than the tiger.

Panthers.

Panthers *biblya*. Felis pardus are said to be of three kinds two large and one small. One of the large kinds called *karanjya* is said to be specially dangerous. It is found only in the thick forests of Bhudargad. The other large panther known as *tendva* is more

Chapter II.
Production.
WILD ANIMALS.

common occurring in the forests and hills of Bhudargad, Panhála, and Malkápur. The small or Dog Panther known as *khadki* or *bimbta* not unfrequently enters villages and carries off dogs cats and even poultry. The returns for the five years ending 1881 show that about forty-one panthers were killed. The Hunting Leopard *chita* is rare.

Cats.

Three varieties of Wild Cats occur, Felis chaus *rán mánjar* or the jungle cat, Paradoxurus musanga *karali mánjar* or the tiled cat, and Viverra malaccensis *jávádi mánjar* or the civet cat. The *rán mánjar* is found all over the State. The *karali mánjar* has a thick coating of fur like small pieces of tiles, which is said to be proof against a sword or spear-cut. The civet cat *javádi mánjar*, is valued for its civet or *kasturi*. The *karali* and *javádi* are rare occurring only in the thick forests in and near the Sahyádris.

Hyæna.

The Hyæna *taras* Hyæna striata is fairly common in all hills and forests. It is generally found in holes or bushes in broken ground.

Wolf.

The Wolf *lándga* Canis pallipes, is found in the plain country. Wolves generally hunt in packs of five or six and carry off sheep and goats at night. They seldom attack human beings but sometimes carry off young children. Some years ago a man was killed by wolves in Karvir.

Jackal.

The Jackal *kolha* Canis aureus, and the Fox *khokad* Vulpes bengalensis are common in the open east.

Wild Dog.

The Wild Dog *kolsunda* Cuon rutilans is found in Bhudargad and other hill parts generally in packs of twenty-five or thirty.

Bears.

The Indian Black Bear *asval* Ursus labiatus is occasionally found in Bakryáchádáng in Bhudargad and in Morayáchákoda near Bávda and in Udgiri in Vishálgad. During the day he lives in rocks and ravines and at night comes into the plains to feed on honey-combs and *moha* flowers of which he is very fond. He also feeds on ants and insects. He seldom attacks man unprovoked, and does no injury to cattle.

Boars.

The Wild Boar *dukar* Sus indicus is found in the hill parts of Bhudargad, Panhála, Malkápur, and Torgal. They generally come out at night in herds and ravage the neighbouring crops. Boar-hunting with the gun or spear is a favourite sport among the Maráthás, and with the help of their dogs the Vadárs spear them on foot.

Bison.

The Bison *gau* Gavæus guarus is found in the Barki, Vási, Patyáchádáng and Udgiri hills. Maráthás hold the bison to be a bull and few of them will shoot him. The Stag *sámbar* Rusa aristotelis is found in all the hill tracts except in Bhudargad where it is rare. The Spotted Deer *chital* Axis maculatus is found in the forests and hills of Vasundi and Aduli in Bhudargad and of Kaljavde, Pisatri, and Manvad in Panhála. Of *Bhekar* Cervulus aureus there are three kinds. The *khatkati bhekar* has horns like the stag and gets his name from knocking them against the trees. He is said to use his long teeth or tusks when attacked by dogs. The four-horned *bhekar*, though rare, is sometimes seen in the Bhudargad forests; the Málsade *bhekar* is commonly found among thin brushwood. The Indian Antelope *kálvit* Antelope bezoartica moves in bands of five to ten in the open parts of Ráybág, Shirol, and Datvád.

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WILD ANIMALS.

Hares.

Of smaller animals the Hare *sasa* Lepus ruficaudatus is found in all parts of the State. Hares jackals and foxes in the small hills round Kolhápur and Panhála give excellent coursing which is a favourite amusement with the higher Marátha families.

There is no special establishment for destroying wild animals. Rewards are granted at the following rates: for a large tiger £2 8*s*. (Rs. 24), for a middle sized tiger £1 4*s*. (Rs. 12), and for a small tiger 12*s*. (Rs. 6); for panthers the rates are one-half of the tiger rates, and 8*s*. (Rs. 4) is the reward for a wolf.

Monkeys.

Monkeys, both *mákads* and *vánars*, are found in large numbers all over the State. The *vánar* the larger and more powerful animal is generally seen near villages while the *mákad* prefers forests and lonely places. Out of respect to Hanumán the monkey-god the people suffer with patience the mischief done by these animals in their gardens. They seldom attack men but are said to threaten children and women and take from them any eatables they may be carrying.

SNAKES.

The hilly parts of Kolhápur especially Bávda, Vishálgad, and Bhudargad are more or less infested with snakes both poisonous and harmless. During the five years ending 1881 sixty-one deaths from snake bites were recorded, of which eighteen were in 1877, seven in 1878, twelve in 1879, ten in 1880, and fourteen in 1881. There are no professional snake-charmers among the regular inhabitants, but a husbandman or a Bráhman is sometimes found clever in catching and handling snakes. Some village doctors profess to know herbs and roots that cure snake bite. Among the snakes found in Kolhápur are: Of Pythonidæ, the Indian Python *ár* Python molurus is occasionally seen in the thick forests and groves near the Sahyádri hills. They are caught and shown by professional charmers of the Dombári caste. Pythons are believed to be able to squeeze to death men and cattle. Of Erycidæ the Black Sand Snake *dutonda* Eryx johnii or a closely allied species, the Red Sand Snake Gongylophis conicus is found throughout the State. It is generally harmless. Of Colubridæ the Rock Snake *dháman* or *ádhela* Ptyas mucosus, is found throughout the State. Its bite is admitted to be harmless but they are believed to cause injury by blows of the tail. It is also said to twist itself round the legs of cattle and suck their milk. The Checkered Snake *pán divad* Tropidonotus quincunciatus usually known as *virola* is found in wells, ponds, and rivers, living on frogs and small fish. It is two to four feet long and harmless. Of Driophidæ the Common Green Tree or Whip Snake *sarptoli* Passerita mycterizans is occasionally found all over the State. It is believed to be poisonous and to attack the eyes of any one who passes under its tree.

Two kinds of *manyár* are known, one is called *manyár* and the other *ághi* or the burning *manyár*. Both are considered poisonous. The cobra *nág* Naja tripudians is found everywhere and is considered more venomous than any snake except perhaps the *phursa* Echis carinata. It is worshipped by all classes of Hindus on the Cobra's Fifth or Nágpanchmi Day which falls in August. Persons who have

Chapter II.
Production.
SNAKES.

left hidden treasures are believed to come back after death in the form of cobras and guard the hoard. Of Viperidæ the poisonous Chain Viper *ghonas* or *kándar* Daboia elegans is found in the hills. The poison of the *ghonas*, the *pharad*, and the *mahamdol*, acts much slower than cobra poison. The *phursa* Echis carinata the most feared of all snakes is generally found under rocks and boulders in the hilly west. Like the *ghonas* the *phursa's* poison acts slowly destroying the blood which oozes through the skin and the victim dies a painful and lingering death. A reward of 3*d.* (2 *as.*) is given for a cobra and of ¾*d.* (½ *a.*) for other poisonous snakes.

FISH.

The fisheries of the State are of little importance. The chief kinds of fish are *támbar, parag, másil, khirit, kolsi, air, rámb, maral, mhaska* otherwise called *mangsha, ráyandi* or *muni, tákri, vanji, chikali, valsivda, bobari, muranga phunkut, shengála, kharab, dokara, khavli, gerya, muli, ghogara, káchki, alkut, khavalchor, ichka, kurdu, zinga, kadvi,* and *tokáli.* Of these fish the *maral* and *rámb* or eel are much sought after. In the Krishna *másil* and *khirit* are sometimes found 4½ feet long 2½ feet broad and weighing nearly seventy pounds. Besides in the Krishna fish are found in the pools of the Panchganga, Várna, Hiranyakeshi, Dudhganga, and Vedganga. Alligators and turtles are found in the larger streams, and freshwater crabs in the banks of rivers. The only local class of professional fishers are the Bhois who number 1756. They use casting and drag nets. When they go fishing they generally start in the early morning and come home about three or four. The women and old men then carry the fish to the market or hawk them from door to door. A fisher's earnings are small from 3*d.* to 6*d.* (2 - 4 *as.*) a day. The Rankála, Padmála, Rávaneshvar, Kotitirth, and other big ponds round Kolhápur abound in fish which are preserved for palace use. There is no local fish-curing but considerable quantities of salt and dry fish are brought from Ratnágiri and Goa.

BIRDS.

Most of the birds given by Captain E. A. Butler in his catalogue of the Birds of the Deccan and Southern Marátha Country are found in Kolhápur.

CHAPTER III.

PEOPLE.

Chapter III.

People.

CENSUS DETAILS.

1853, 1872, 1881.

THE population of Kolhápur includes six classes Hindus, Musalmáns, Christians, Pársis, Jews, and Chinese Buddhists. The Musalmáns who form 4·12 per cent of the population partly represent the Upper Indian and foreign Musalmán soldiers and others who settled during the period of Musalmán rule in the Deccan (1300-1710) and still more local Hindu converts to Islám. Besides 1201 Native converts the Christians include a few European officers. The Pársi for there is only one and the Jews who number only five are latecomers who are not permanently settled in the State. The Chinese Buddhists are temporary residents.

Three numberings of the people are on record in 1853, in 1872, and in 1881. In 1853 the people numbered 546,156 living in 101,708 houses or five to a house. Of the whole number 283,002 or 51·81 per cent were males and 263,154 or 48·18 per cent were females; 522,110 or 95·59 per cent were Hindus and 24,046 or 4·40 per cent were Musalmáns. The 1872 census showed an increase from 546,156 to 804,103 or 47·22 per cent. The increase was evenly spread over all parts of the State and was due to the long term of peace and good government which the State had enjoyed. The 1881 census showed a slight fall of 0·49 per cent the whole number amounting to 800,189 or 284·158 to the square mile.

The following statement gives, for the year 1881, details of the population of each fiscal sub-division of the State according to religion, age, and sex:

Kolhápur Population Sub-Division Details, 1881.

SUB-DIVISION.	HINDUS EXCLUDING JAINS.								
	To Twelve.		Twelve to Thirty.		Above Thirty.		Total.		Grand Total.
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	Persons.
Karvir ...	19,269	18,342	19,708	18,973	22,048	21,914	61,025	59,229	120,254
Panhála ...	16,892	16,261	16,017	14,889	17,428	17,043	50,337	48,193	98,530
Bhudargad ...	12,965	12,700	13,739	12,668	14,520	14,155	41,224	39,523	80,747
Shirol ...	10,311	9817	14,096	10,414	16,362	12,369	40,789	32,600	73,389
Gadinglaj ...	17,821	17,401	17,796	17,158	19,462	19,884	55,079	54,438	109,517
Alta	12,824	12,223	11,329	11,188	14,230	14,242	38,383	37,653	76,036
States.									
Vishálgad ...	4941	4920	5065	4463	5546	4882	15,552	14,265	29,817
Bávda ...	6262	6285	5896	5679	6692	7165	18,850	19,129	37,979
Kágal ...	7168	7049	6514	6489	8186	8097	21,868	21,635	43,503
Ichalkaranji...	8125	7016	7709	7278	9090	9274	24,924	24,468	49,392
Total ...	116,578	112,914	117,869	109,194	133,584	129,025	368,031	351,133	719,164

Chapter III.
People.
CENSUS DETAILS.
1881.

Kolhápur Population Sub-Division Details, 1881—continued.

SUB-DIVISION.	To Twelve.		Twelve to Thirty.		Above Thirty.		Total.		Grand Total.
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	Persons.
JAINS.									
Karvir ...	746	707	806	716	1000	988	2552	2411	4963
Panhála ...	55	49	72	50	95	71	222	170	392
Bhudargad ...	127	143	201	164	252	234	580	541	1121
Shirol ..	2404	2246	2888	2237	3584	2652	8876	7135	16,011
Gadinglaj ...	514	514	549	576	735	705	1798	1793	3,591
Alta	2016	2020	2058	1888	2605	2468	6679	6376	13,055
States.									
Vishálgad ..	6	6	17	6	17	11	40	23	63
Bávda ..	38	41	44	41	57	49	139	131	270
Kágal ...	613	630	551	519	747	768	1911	1917	3828
Ichalkaranji..	561	524	511	446	688	708	1760	1678	3438
Total .	7080	6880	7697	6643	9780	8652	24,557	22,175	46,732
MUSALMA'NS.									
Karvir ...	823	778	817	795	973	920	2613	2493	5106
Panhála ...	269	262	264	257	316	262	849	781	1630
Bhudargad ...	248	241	252	210	287	249	787	700	1487
Shirol ...	911	807	1318	749	1462	1003	3691	2559	6250
Gadinglaj ..	903	892	951	892	1037	1023	2891	2807	5698
Alta	1093	964	860	841	1112	1110	3065	2915	5980
States.									
Vishálgad ..	196	207	204	162	233	194	633	563	1196
Bávda ...	218	196	152	174	184	181	554	551	1105
Kágal ...	360	307	307	319	387	403	1054	1029	2083
Ichalkaranji...	421	400	410	363	426	467	1257	1230	2487
Total ...	5442	5054	5535	4762	6417	5812	17,394	15,628	33,022
CHRISTIANS.									
Karvir ...	34	30	37	29	40	29	111	88	199
Panhála ...	8	5	11	9	6	3	25	17	42
Bhudargad ...	75	78	80	92	83	77	238	247	485
Shirol ...	..	..	..	...	1	..	1	...	1
Gadinglaj ...	68	56	58	51	42	56	168	163	331
Alta	..	..	...	...	...	...	..	..	...
States.									
Vishálgad ..	3	2	2	3	3	...	8	5	13
Bávda ...	...	...	1	..	1	...	2	..	2
Kágal ...	10	7	5	6	5	6	20	19	39
Ichalkaranji..	22	13	30	26	27	23	79	62	141
Total .	220	191	224	216	208	194	652	601	1253
OTHERS.									
Karvir ...	2	2	1	1	4	1	7	4	11
Panhála ...	...	...	...	...	...	...	...	...	...
Bhudargad ...	...	...	...	...	...	...	...	...	...
Shirol ...	...	...	...	...	...	...	...	...	...
Gadinglaj ...	...	...	...	...	1	...	1	...	1
Alta	...	...	...	...	...	...	...	...	...
States.									
Vishálgad ...	1	...	2	1	1	...	4	1	5
Bávda ...	...	...	...	...	...	...	...	...	...
Kágal ...	...	...	...	...	1	...	1	...	1
Ichalkaranji...	...	...	...	...	...	...	...	...	...
Total ...	3	2	3	2	7	1	13	5	18

Kolhápur Population Sub-Division Details, 1881—continued.

SUB-DIVISION.	TOTAL.								
	To Twelve.		Twelve to Thirty.		Above Thirty.		Total.		Grand Total.
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	Persons.
Karvir ...	20,874	19,859	21,369	20,514	24,065	23,852	66,308	64,225	130,533
Panhála ...	17,224	16,577	16,364	15,205	17,845	17,379	51,433	49,161	100,594
Bhudargad ...	13,415	13,162	14,272	13,134	15,142	14,715	42,829	41,011	83,840
Shirol ...	13,626	12,870	18,302	13,400	21,429	16,024	53,357	42,294	95,651
Gadinglaj ..	19,306	18,863	19,354	18,672	21,277	21,066	59,937	59,201	119,138
Alta	15,933	15,207	14,247	13,917	17,947	17,820	48,127	46,944	95,071
States.									
Vishálgad ...	5147	5135	5290	4635	5800	5087	16,237	14,857	31,094
Bávda ...	6518	6522	6093	5894	6934	7395	19,545	19,811	39,356
Kágal ...	8099	7887	7337	7260	9267	9214	24,703	24,361	49,064
Ichalkaranji ..	9181	8959	8700	8186	10,290	10,532	28,171	27,677	55,848
Total ...	129,323	125,041	131,328	120,817	149,996	143,684	410,647	389,542	800,189

These details show that the proportion of males in the whole population was 51·32 and of females 48·68. Exclusive of Jains, Hindu males numbered 368,031 or 51·17 per cent and Hindu females 351,133 or 48·83 per cent of the Hindu population. Jain males numbered 24,557 or 52·55 per cent and Jain females 22,175 or 47·45 per cent of the Jain population. Musalmán males numbered 17,394 or 52·68 per cent and Musalmán females 15,628 or 47·32 per cent of the Musalmán population. Christian males numbered 652 or 52·04 per cent, and Christian females 601 or 47·96 per cent of the Christian population. Other males numbered 13 or 72·22 per cent, and other females 5 or 27·78 per cent of the other population.

Infirm Persons.

Infirm persons were returned at 3003 (males 1725, females 1278) or thirty-seven in ten thousand. Of these 179 (males 101, females 78) or two in ten thousand were of unsound mind; 578 (males 319, females 259) or seven in ten thousand were deaf and dumb; 1444 (males 700, females 744) or eighteen in ten thousand blind, and 802 (males 605, females 197) or ten in ten thousand lepers.

Age.

The following statement gives the number of each religious class according to sex at different ages, with, at each stage, the percentage of the whole population of the same sex and religion. The columns referring to the whole population omit religious distinctions but show the difference of sex:

Kolhápur Population by Age, 1881.

AGE IN YEARS.	HINDUS EXCLUDING JAINS.				JAINS.				MUSALMA'NS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
1 Year	10,170	2·76	10,058	2·86	639	2·60	576	2·59	525	3·01	448	2·86
1 to 5	32,997	8·96	34,116	9·71	2186	8·90	2302	10·38	1532	8·80	1496	9·57
5 to 12	73,411	19·94	68,740	19·57	4255	17·32	4002	18·04	3385	19·46	3110	19·90
12 to 20	52,618	14·29	43,754	12·46	3510	14·29	2701	12·18	2387	13·72	1893	12·11
20 to 30	65,251	17·72	65,440	18·63	4187	17·05	3942	17·77	3148	18·09	2869	18·35
30 to 40	56,406	15·32	50,080	14·26	3906	15·90	3183	14·35	2704	15·54	2285	14·62
40 to 50	37,876	10·29	34,635	9·86	2783	11·33	2346	10·57	1848	10·62	1502	9·61
50 to 60	22,333	6·06	22,889	6·10	1743	7·09	1559	7·03	1063	6·11	966	6·18
Over 60	16,969	4·61	21,421	6·51	1348	5·48	1564	7·05	802	4·61	1059	6·77
	368,031		351,133		24,557		22,175		17,394		15,628	

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1881.

Kolhápur Population by Age, 1881—continued.

Age in Years.	Christians. Males.	Christians. Percentage on Males.	Christians. Females.	Christians. Percentage on Females.	Others. Males.	Others. Percentage on Males.	Others. Females.	Others. Percentage on Females.	Total. Males.	Total. Percentage on Males.	Total. Females.	Total. Percentage on Females.
1 Year	19	2·91	21	3·49	1	7·69	..	..	11,354	2·76	11,103	2·85
1 to 5	59	9·04	57	9·48	...	.	...	...	36,774	8·95	37,971	9·74
5 to 12	142	21·77	113	18·80	2	15·38	2	40	81,195	19·77	75,967	19·50
12 to 20	113	17·33	92	15·30	1	7·69	1	20	58,629	14·27	48,441	12·43
20 to 30	111	17·02	124	20·63	2	15·38	1	20	72,699	17·70	72,376	18·57
30 to 40	96	14·72	83	13·81	4	30·76	1	20	63,116	15·36	55,632	14·28
40 to 50	59	9·04	45	7·48	...	..	...	...	42,566	10·36	38,528	9·89
50 to 60	35	5·36	32	5·32	2	15·38	..	...	25,176	6·13	25,446	6·53
Over 60	18	2·76	34	5·65	1	7·69	...	...	19,138	4·66	24,078	6·18
	652		601		13		5		410,647		389,542	

Marriage.

The following table shows the proportion of unmarried, married, and widowed :

Kolhápur Marriage Details, 1881.

	Under Ten. Males.	Under Ten. Females.	Ten to Fourteen. Males.	Ten to Fourteen. Females.	Fifteen to Nineteen. Males.	Fifteen to Nineteen. Females.	Twenty to Twenty-four. Males.	Twenty to Twenty-four. Females.	Twenty-five to Twenty-nine. Males.	Twenty-five to Twenty-nine. Females.	Thirty and Over. Males.	Thirty and Over. Females.	Total. Males.	Total. Females.
Hindus excluding Jains.														
Unmarried	91,178	74,121	36,634	7330	13,431	568	6266	483	3498	477	3400	1391	154,407	84,370
Married ...	2949	18,213	10,010	30,337	13,417	22,697	20,409	27,849	32,531	30,126	113,247	63,426	192,563	192,648
Widowed...	182	580	714	1536	681	1286	867	2228	1680	4277	16,937	64,208	21,061	74,115
Jains.														
Unmarried.	5632	4171	2259	278	715	2	310	1	166	..	213	5	9325	4157
Married ...	128	1405	759	2113	1040	1437	1487	1732	2076	1909	8356	4471	13,846	13,067
Widowed ..	1	33	23	85	33	57	61	117	87	183	1181	4176	1386	4651
Musalmáns.														
Unmarried.	4317	3690	1953	750	874	68	535	28	302	21	293	118	8280	4675
Married ...	59	419	239	972	358	961	806	1182	1391	1408	5375	2895	8228	7837
Widowed...	5	4	13	36	11	47	37	80	71	150	749	2799	886	3116
Christians.														
Unmarried.	174	161	95	39	37	5	16	4	9	4	13	8	344	221
Married . .	..	...	7	31	18	40	30	49	54	49	179	84	288	253
Widowed .	...	...	...	4	2	3	1	7	1	11	16	102	20	127
Chinese Buddhists.														
Unmarried.	2	1	...	1	...	...	...	...	...	...	1	...	3	2
Married ...	...	...	...	..	...	. .	...	...	...	1	5	1	5	2
Widowed...	..	...	. .	..	...	...	...	...	...	...	...	...	...	...
Jews.														
Unmarried.	1	...	1	...	...	...	...	...	...	...	...	...	2	...
Married ...	. .	...	...	...	...	1	...	...	1	...	1	...	2	1
Widowed...	...	...	...	...	...	...	...	...	...	..	...	...	...	...
Pársis.														
Unmarried.	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Married ..	...	...	...	...	...	...	...	...	1	...	...	...	1	...
Widowed...	...	...	...	...	...	...	..	...	...	...	...	...	...	...

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People.
CENSUS DETAILS.
Occupation.

According to occupation the 1881 census returns divide the population into six classes: i. In state service, learned professions, literature and arts 19,330 or 2·42 per cent; ii. In house service 9414 or 1·17; iii. In trade 3848 or 0·48 per cent; iv. In agriculture 492,957 or 61·61 per cent; v. In crafts and industries 67,417 or 8·42 per cent; and vi. In indefinite and unproductive occupation including children 207,223 or 25·90 per cent of the population.

Houses.

According to the 1881 census, of 145,184 houses 129,148 were occupied and 16,036 were empty. The total gave an average of 51·56 houses to the square mile and the 129,148 occupied houses an average of 6·20 inmates to each house. Except tile-roofed mansions owned by rich men in towns and large villages, most Kolhápur houses are thatched in the rainy west and flat-roofed in the dry east. Most houses in the Gadinglaj and Shirol sub-divisions and in the petty divisions of Katkol and Ráybág are flat-roofed and in the Ajra, Bávda, Bhudargad, and Vishálgad sub-divisions which are close to the wet Sahyádris are thatched. Town houses are generally built with burnt brick; most rural houses are built of stone or sun-dried brick and mud, mortar-pointed mud, or mortar. Window and door frames, door panels, and window shutters are generally made of *bábhul*, mango, or *jámbhul*, sometimes of *umbar*, and in the houses of the rich of teak. Bamboo and teak rafters are largely used.

Kolhápur houses may be arranged under four classes. Houses of the first class, which are generally two-storeyed or *dumajli*, are built round quadrangles with stone or burnt brick walls, tiled roofs, and verandas. These houses contain *osris* or halls used for large dinner parties and office room, three or more sleeping-rooms, rooms for keeping clothes and ornaments, a central store-room, a cook-room, and a god-room. In the rear of the house are a cattle shed and a bathing-room. A privy is attached to a distant corner either in front or behind according to convenience of the building. In the rear yard, where there is a rear yard, are flower and plantain trees with a *tulas* or holy basil bush in a masonry pillar pot. The houses have room for fifty to eighty retainers, but are close and badly aired. The fronts are ornamented with carved wood, and on the front walls in gaudy colours are drawn pictures of gods, goddesses, heroes, and wild beasts with alternate bands of white and red to scare the cholera spirit. Houses of the second class are generally one-storeyed with burnt or unburnt brick walls and tiled or flat roofs; they contain three or four rooms. In towns the second class houses are roomy and showy and when held by shopkeepers and craftsmen the verandas are made into shops or work rooms. Houses of the third class though smaller than first or second class houses, when occupied by husbandmen are roomy and have large cattle sheds. They are one-storeyed with unburnt brick walls and two rooms. Houses of the fourth class are single-roomed thatched huts with mud or mud wattled reed, millet, or cotton stalk walls, roofed by a bamboo frame covered with grass and *palas* leaves. Houses of this class are generally owned by labourers.

Villages.

According to the 1881 census five towns, three in Kolhápur and two in the smaller states, had more than 5000 and one of the five

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more than 20,000 people. Excluding these five towns, which together numbered 66,023 or 8·25 per cent of the population, the 734,166 inhabitants of Kolhápur were distributed over 1056 villages giving an average of one village for every 2·66 square miles and of 695 people to each village. Of the 1056 villages 184 had less than 200 people, 382 between 200 and 500, 306 between 500 and 1000, 123 between 1000 and 2000, 34 between 2000 and 3000, and 27 between 3000 and 5000. The Kolhápur villages are of two classes, walled and open. Some of the village walls are of burnt brick and mud and some are of stone and mud. Some old villages have stately gates and ruined fortifications. Though proud of their old walls and gates, the villagers seldom take any steps to keep them in repair. In most villages houses are not built in rows but are scattered all over the village site. Kunbis or husbandmen, Maráthás, Jains, and Lingáyats, form the bulk of the village population. Dhangars or shepherds and other herdsmen live with their herds on the hills. In the skirts of the villages are the quarters of the Mhárs, Mángs, Chámbhárs or shoemakers, and Dhors or tanners whom most villagers hold impure.

COMMUNITIES.

As in the Deccan the Kolhápur villages, besides husbandmen and labourers, have the regular staff of *balutedárs* or hereditary village officers and servants. The *balutedárs* are: the *pátil* or headman, the *kulkarni* or accountant, the *joshi* or astrologer, the *gurav* or temple servant, the *sutár* or carpenter, the *lohár* or blacksmith, the *kumbhár* or potter, the *sonár* or goldsmith, the *nhávi* or barber, the *parit* or washerman, the *tarál* or beadle, the *gasti* or watchman, the *gávasanadis* or plain militia and the *gadkaris* or hill fort garrisons, the *mhár* or sweeper, the *máng* or rope-maker, and the *chámbhár* or leather-worker. Besides these some villages have a *jangam* or Lingáyat priest, an *upádhya* or Jain priest, a *kázi* or Muhammadan marriage registrar, and a *mulla* or Musalmán priest and butcher. In large villages, in addition to these office bearers and servants, are the *shetya* or broker, the *magdum* or carter, and the *chaugula* or assistant headman who supplies provisions to travellers. Though they enjoy hereditary lands, the *deshmukh* or hereditary district revenue superintendent and the *deshpándya* or hereditary district accountant have no official duties. The members of the village staff are divided into State servants and village servants. The State members include the *pátil* or headman, the *kulkarni* or accountant, the *tarál* or beadle, the *gasti* or watchman, the *mhár* or sweeper, and either the *gávsanadis* or village militia, or the *gadkaris* or fort garrison. Militia and fort garrisons are not found in small villages and some villages have no *gastis* or watchmen. The *pátil* or headman is occasionally aided by a *náik* or leader, who in the headman's absence exercises the full powers of a headman.

Towns and large villages have two headmen one called the *mulki* for revenue work and the other for police work. Each *pátilki vatan* or headman's hereditary estate is generally shared by two or three persons called sharers or *takshimdárs* the different sharers taking charge of the office in rotation. Village headmen are generally Maráthás, Jains, or Lingáyats, and in rare cases Bráhmans, Musalmáns, Berads, and Mhárs. Besides a plot of rent-free land each headman

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when in office receives a fixed yearly cash payment. The office of headman is generally hereditary, and is much sought after. He holds a high position among the villagers and is greatly respected. As the social head of the village he leads all village festivals and is the first to receive the betel-packet or *pánsupári* at marriages and on all public occasions. On *Dasara* Day in September-October he leads the *shami* Prosopis spicegera worship; on *Holi* in February-March he is the first to worship the bonfire and orders it to be lighted; at a marriage he is the first to receive the betel-packet and distributes money among *balutedárs* or village servants; no widow-marriage or *pát* can be performed without his consent; and at a feast he and his wife are given the first seats. Petty squabbles are referred to his arbitration, and his wife takes a most active though indirect part in village affairs. Her word is respected and she has considerable influence in settling family disputes. In many villages the headman lends money to the villagers and has a good name for treating his debtors kindly. Many are known to have for years never sought the aid of the civil courts or pressed their debtors severely. The village clerk or accountant called *kulkarni* keeps the village accounts. With a few exceptions the *kulkarnis* are Bráhmans. According to their size and revenue each accountant has a charge of one or of a group of two or three small villages. The office of village accountant is generally hereditary. Where there is no hereditary village clerk, his work is done by a stipendiary clerk. Besides rent-free land they have fixed money stipends. The *tarál* or beadle, who is either a Mhár, Máng, Berad, Koli, or Nhávi sweeps the village office or *chávdi*, lights its lamp and carries the village account books. He is paid in land. The *gasti* or watchman is also paid in land. Almost all villages have a Mhár sweeper, who is generally hereditary and who is paid partly in land and partly in cash. Besides as a sweeper, the Mhár acts as a guide to travellers and carries public and private messages and public money. He removes dead cattle, and, besides the skin of the dead animals, receives a grain allowance from the village landholders. The *gávsandis* or militia and the *gadkaris* or fort garrisons are paid in land and are village police. The members of the village staff are generally paid by the landholders in grain. The *joshi* or astrologer, who is not found in some small villages, is a Bráhman. He reads the almanac, fixes lucky days for marriages and for ploughing sowing and reaping, calculates eclipses, prepares birth-papers, and conducts marriage death and other ceremonies for all Bráhmanic Hindus. Lingáyats have their own priests called *jangams* and Jains have their priests called *upádhyás*. The temple servant who is almost always a Gurav by caste cleans and lights the temple, takes the offerings made to the gods and supplies water to Government servants. The *sutár* or carpenter makes and mends field tools and the high marriage-stools called *chaurangs*, and supplies travellers with tent and cattle pegs. The *lohár* or blacksmith makes and mends the iron parts of field tools and carts. The *kumbhár* or potter supplies villagers and travellers with earthen pots. The *sonár* or goldsmith who is also called *potdár* or assayer, tests the coins paid into the State, and makes gold and silver ornaments. The *nhávi* or

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barber who is also the village surgeon, shaves the villagers, and trims their bullocks' tails. The *parit* or washerman washes the villagers' clothes, gives them *pásodi* or rough cloth for crystallising molasses, and at marriage spreads a large white cloth for the bride-groom's kinsfolk to walk on. The *máng* plays the *halgi* or tabor, gelds cattle, and makes ropes. The *chámbhár* or leather-worker makes and repairs shoes and the leather work of field tools. Besides husbandmen, labourers, and craftsmen, grain dealers and moneylenders are found in most villages. They are either Gujarát or Márwár Vánis who have come to the State during the last fifty years. The older settlers are considerate to their debtors; but the newcomers are grasping, unscrupulous, and hard. Each villager is free to graze any number of cattle in the village pasture, which in most cases lies near the village. The cattle drink out of the village trough or from the river. When the crops are standing, cattle are grazed by a boy during the day and confined in cowpens at night; at other times they are let loose to graze. Except by the depressed classes, who have generally either a well of their own or a cistern filled for them from the village well, the village drinking reservoir or well is used by all classes. If a river or stream runs by the village the depressed classes draw water from it below the village. If they want a new work of local usefulness or want to repair an old work, villagers apply to the State to aid from local funds. Contributions for repairing temples and other works of religion and charity are levied on holdings and ploughs. Fuel is gathered from common lands about the village and bush lands near the hills. For two generations after they arrive a family of newcomers do not gain the full rights of villagers.

MOVEMENTS.

Except Lamáns or carriers who are said to have come within the last 200 years and who wander as carriers all over the State, few people move about or leave the State in search of work. Living is cheap, and the State public works which have been in progress for several years keep up a constant local demand for labour. Of outsiders who have settled in the State, Bráhmans have come from the Konkan, Belgaum, and Dhárwár and settled as clerks, government servants, and priests; a few Gujarát and Márwár Vánis have come from Gujarát and Márwár as traders and moneylenders; Musalmáns have come from Miraj as traders, shopkeepers, and moneylenders; Lonáris or lime-burners have come from Sátára and permanently settled as lime-makers; and the few Chinese came as wood and cane-workers, and now take public-works contracts. Besides these a large number of Vadárs or stone and earth-workers, carpenters from the Konkan, and Kadiyás or bricklayers from Bombay are employed on State public works.

Kolhápur Hindus belong to three main religious classes, Bráhmanical Hindus, Jains, and Lingáyats. Before the rise of Basav (1100-1168) the founder of the Lingáyat faith, like the rest of the Bombay Karnátak, Kolhápur was under a Jain prince, a feudatory of the Jain Kalachuri Bijjal (1156-1167) who had usurped the throne of Kalyán. After the time of Basav the Lingáyat faith spread in Kolhápur and became the popular religion. For descriptive purposes Kolhápur Bráhmanical Hindus may be arranged into

Bráhmans, writers, fighting men, traders, husbandmen, craftsmen, musicians, servants, shepherds, labourers, unsettled tribes, depressed classes, beggars, and miscellaneous classes.

BRÁHMANS.

Bra'hmans include thirteen classes with a strength of 29,446 or 3·84 per cent of the Hindu population. The details are:

Kolhápur Bráhmans, 1881.

Division.	Males.	Females	Total.	Division.	Males.	Females	Total.
Chitpávans ...	2247	1859	4106	Karhádás ...	2026	1633	3659
Deshasths ...	9646	8470	18,116	Mádhyandins ...	40	30	70
Devrukhás ...	43	33	76	Savásbás ...	26	35	61
Dravids ...	21	17	38	Shenvis ...	1506	1410	2916
Golaks ...	101	91	192	Telangs ...	19	9	28
Gujarátis ...	30	6	36	Tirguls ...	57	50	107
Kanaujs ...	22	10	32	Total ...	15,793	13,653	29,446

Chitpávans.

Chitpa'vans, supposed to mean pure from the pyre, but who probably take their name from Chitapolan the Sanskrit form of Chiplun in Ratnágiri, are returned as numbering 4106 and as found over the whole district.[1] Most of them have come to Kolhápur during the last fifty or sixty years. They are fair and thrifty like Poona Chitpávans from whom they do not differ either in appearance or in religious or social customs. Most of them are State servants and a few are moneylenders, traders, priests, and beggars. They send their children to school and are well-to-do. They are a pushing class.

Deshasths.

Deshasths, generally supposed to mean Upland but more probably meaning Local Bráhmans, are returned as numbering 18,116 and as found over the whole State. They form the largest section of Kolhápur Bráhmans and are settled both in towns and in villages. Almost all village accountants or *kulkarnis* are Deshasths. Except some Joshis or astrologers, Japes or bead-counters, and Pujáris or ministrants who say that about 700 years ago they came there to conduct the worship of Ambábáii n Kolhápur, they have no memory of any former settlement. Deshasths are of two main classes Rigvedis and Yajurvedis. Rigvedis are divided into Smárts and Vaishnavs and Yajurvedis into followers of the white and of the black Yajurved. These four classes of Deshasths and Yajurved Dravids and Telangs eat together, but families who follow different Veds do not intermarry. The names in common use among men are Anant, Govind, Shankar, and Vitthal; and among women Bhaváni, Durga, Ganga, Lakshmi, Rama, and Yamuna. Among men, such compound names as Manohar, Gauri-Shankar, and Yajneshvar are not uncommon. When a woman loses several infants, to deceive the evil spirits and make them think the child is little valued and is not worth carrying away, she calls her next child Dhondu that is stone or Keru that is rubbish. When a son is greatly wanted, if a girl is born she is called Thaki that is deceiver or Ámbi that is sour. Men add *ráv, bába, tátya, káka,* and *bháu* to their names and women *bái* to theirs. Most Deshasth surnames are either office or calling names or place names, such as Deshmukh,

[1] Details of the mythical origin and customs of the Chitpávan Bráhmans are given in the Poona Statistical Account.

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Kulkarni, and Ajrekar. They belong to the Agasti, Angiras, Atri, Bhrigu, Káshyap, Vasishth, and Vishvámitra *gotras* or family stocks. Among members of the same section intermarriage cannot take place if the family stocks or *gotras* are the same, but persons bearing the same surname can intermarry if the surname is merely an office or calling name and the family stock is different. Their family gods are Ambábái of Kolhápur, Bánshankari of Bádámi, Durga, Gajánan, Jogeshvari, Jotiba of Vádi-Ratnágiri in Kolhápur, Khandoba of Jejuri in Poona, Rám, Shiv, and Vishnu.

As a rule Deshasths are dark strong and regular featured, rougher harder and less acute than Chitpávans. The women like the men are dark rough and not so goodlooking as Chitpávan women. Both at home and abroad they speak less correct Maráthi than the local Chitpávans and pronounce the words more like Kunbis. In their speech they add the termination *ki* to every verb and change the initial *i* to *vi* and *vi* to *i*. They speak a broad Maráthi with a drawl and without the Chitpávan nasal twang.[1] Most Deshasths live in houses of the better class generally two storeys high with brick walls and tiled roofs. As a rule their houses are dark and badly aired. The rooms are low and the staircases steep and narrow. The privy is generally so close to the door that the entrance is most unsavoury. The houses of the rich are large and comfortable; but many of the poor are badly housed or plantains are reared in front of and behind the house where the dirty water is allowed to gather. Their house goods include copper and brass vessels, cots, bedding, and quilts. A few rich families have servants and pet animals and many have cows and buffaloes. They are strict vegetarians and good cooks, their staple food being millet bread, pulse, clarified butter, curds, milk, and condiments. They eat rice only on holidays and their special dishes are the same as those described in the account of the Poona Chitpávans. Except the Shákts or worshippers of female spirits, and some English-taught youths, they do not use liquor and few among them either smoke tobacco or hemp, or drink hempwater. Snuff-taking and tobacco-chewing are common and betel-eating is universal. The men shave the head except the topknot and the face except the moustache and sometimes the whiskers. The women dress their hair neatly, smooth it with oil, plait it in a braid which they wear at the back of the head in an open circular coil in shape like a scorpion's sting. They generally wear false hair but do not use flowers. The indoor dress of a Deshasth man is a waistcloth and a shouldercloth and sometimes a shirt. When he goes out he puts on a coat, a turban or headscarf, and a pair of sandals or shoes. While taking food or performing his twilight or *sandhya* worship he dresses in a silkcloth or *mukta* or freshwashed untouched cotton cloth and lays a small piece of cloth on his shoulder. Deshasth women dress in the long Marátha robe and bodice passing the skirt back between the feet. Married

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[1] Among peculiar Deshasth words and expressions may be noted: *hata* a key, *mola* a nail, *gavari* for *govari* a cowdung cake, *haito* for *dheto* he is, *vhay* for *hoy* yes, *nhava* for *náhi* no, *astyáta* for *astát* are, *jáva* for *já* go, *phava* for *pohde* beaten fried rice, *tyánsni* for *tyáná* to them, *viláj* for *iláj* remedy, and *istav* for *vistav* fire.

women as a rule mark the brow with vermilion and put on the lucky necklace and toerings or *jodvis,* while widows shave their heads and cover them with one end of their robes and never put on bodices. Children of less than six run naked about the house. A schoolboy on ordinary days wears a coat and a cap or headscarf and on holidays a small turban and waistcloth. When the thread-girding ceremony is performed he puts on a loincloth or a waistcloth. A girl before she is ten wears a petticoat or *parkar* and a bodice; after ten she wears a small robe or *sádi* without passing the end over her shoulder like a grown woman, and either leaves the bosom bare or covers it with a bodice. When she is married the husband draws the end of the robe over her shoulders and she then dresses like a grown woman. Women almost never wear shoes. The use of shoes and a parasol marks the courtezan. Both men and women have a store of rich clothes and ornaments[1] many of which have been handed down two or three generations. As a class Deshasths are indolent and untidy but thrifty and hospitable and franker and less cunning than Chitpávans. Their want of enterprise has given them the name of *dhámyás* or stay-at-homes and their slovenliness is so great that Deshasth disorder is a byeword.[2] They are writers, bankers, moneylenders, moneychangers, traders, leeches, landholders, priests, and beggars. The priests and beggars are poor; the rest are well-to-do. Their daily life does not differ from that of Ahmadnagar Deshasths. They claim to be superior to all classes, and profess to look down on Chitpávans as new Bráhmans or Parashurám *srishti* that is Purashurám's making. At the same time they freely associate and eat with Chitpávans and Karhádás, though, except in a few cases, they do not marry with them. They are both Smárts and Bhágvats, worship all Bráhmanic and local gods and goddesses, and keep all fasts and festivals of which the *shimga* or boundary festival in February-March is perhaps the chief. Their priests belong to their own caste and they make pilgrimages to all Bráhmanic sacred places and rivers. Their high priest is Shankaráchárya, the great Smárt pontiff who lives at Sankeshvar. They worship all local and boundary gods, and believe in witchcraft and soothsaying and lucky and unlucky omens.

Under the head of customs come the sacraments or *sanskárs,* which are of two kinds, *nitya* or usual and *naimittik* or special. The sixteen usual sacraments must be performed; the performance of the twenty-four special sacraments is a matter of choice. The sixteen sacraments are the *garbhádhán* or conception which is performed soon after a girl comes of age; the *punsavan* or son-giving that the child may be a boy; the *anavalobhan* or longing-satisfying during the seventh month of pregnancy when the juice of the sacred grass is dropped down the girl's left nostril that the unborn child may grow, the *simántonnayan* or carrying to the limit in the sixth or eighth month when the woman's hair is parted down the middle and a *bábhul* thorn is drawn along her head and fixed into her hair behind;

[1] Details are given of Chitpávan customs in the Poona Statistical Account.
[2] The Maráthi runs: *Deshasth Vá gairshist,* Deshasth or disorder.

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the *Vishnu bali* or Vishnu offering during the eighth month to free the child from sin and ensure a safe birth; the *játkarm* or birth ceremony when before the navel-cord is cut, honey is dropped into the child's mouth; the *námkaran* or naming on the twelfth day when also the child is cradled; the *suryávalokan* or sun-showing in the child's third month when the mother, holding a churning rod in her hand, shows the child to the sun; the *nishkráman* or going out in the third month when the child is taken to a temple and well-water is worshipped; the *upaveshan* or sitting in the fifth month when the child is first allowed to sit on the ground; the *annapráshan* or food-eating, the first feeding on solid food in the fifth or sixth month; the *chaul* or shaving in the fourth or fifth year; the *upanayan* or initiation also called the *munj* from the grass Saccharam munja; the girding with sacred thread in the boy's seventh or eighth year; the *samávartan* literally returning or freeing from being a *brahmachári* or unwed student on the twelfth day after the *munj* or thread-girding; the *viváh* or marriage at any time after the eighth year; and the *svargávrohan* literally heaven-mounting that is death. The chief of these sacraments are those at birth, thread-girding, marriage, girl's coming of age, pregnancy, and death. During the first ten mornings after the birth of a child the father employs Kunbi women to pour water on the threshold of the house in honour of the birth. Sometimes the father is made to bathe in cold water, and clad in his wet clothes to drop a little honey from a gold ring into the child's mouth and then bathe in warm water. The midwife cuts the child's navel-cord, waves a silver coin round the cut cord and buries it outside of the house along with another copper or silver coin. The midwife is presented with the silver coin which was waved round the navel cord. She attends the mother ten to ninety days. Every evening at the mother's house the family priest recites soothing verses or *shántipáth* over a pinch of ashes or *angára* and hands it to some elderly woman to be rubbed on the brow of the mother and child as a guard against attacks of the evil eye or of spirits. On the fifth night the maternal uncle lays a sickle washed with lime and covered with a piece of bodicecloth on a low stool in the lying-in room, and lays before the sickle sandal-paste, flowers, turmeric paste, vermilion, and food in the name of the Pánchvi or Mother Fifth. A blank sheet of paper and a reed pen and ink are set before the goddess and the priest burns asafœtida or *hing*, repeats sacred verses over some ashes, and gives them to be rubbed on the child and the mother and on other young children in the house. On the sixth night the child's father worships Mother Sixth with the same rites as the maternal uncle used on the fifth night; a light is kept burning the whole night in the lying-in room, and the women of the house pass the two nights awake playing games of chance before the goddess and singing songs, for the fifth and sixth nights are a critical time to the newborn child. The family of the child's father is held impure for ten days after a birth.

On the tenth day both the mother-in-law and the mother of the confined woman present her with sweet fried rice cakes or *ghárgás*, lay in her lap wheat and a cocoanut and a robe and bodice cloth, give her turmeric paste and vermilion to rub on her face

and brow and wave a light round her head. The mother takes her food, dips her fingers in a silver cup with milk, *durva* grass, and silver coin, and thrice touches her left ribs with her fingers. The mother's mother takes the silver coin and leaves the room. On the morning of the eleventh the child is bathed, the house is cowdunged, the mother's clothes are washed, and she is bathed in warm water. Besides by this bath the mother is cleansed from the impurity of childbirth by the priest dropping water from *tulsi* leaves on her head. The men of the house sip water mixed with the five products of the cow and renew their sacred threads. On the twelfth day a feast is given to Bráhmans and married women and friends and kinsfolk are treated to a dinner. Women neighbours are asked to the house to attend the naming or *bársa.* The goldsmith comes to the house and pierces the child's ear lobes. Ornaments and clothes, especially a child's hood or *kunchi* and a small coat, are made ready for the child, and kinswomen drop in each with a bodicecloth for the mother and a hood or *kunchi* for the child. In the lying-in room a cradle is hung to the ceiling and a carpet is spread under it. Women neighbours and relations take their seats on the carpet, and the mother takes her seat on a low stool with the child in her arms. The women one by one fill the mother's lap with wheat and a cocoanut and bodicecloth and the hood for the child, mark her brow with vermilion, present her with turmeric paste which she rubs on her face, and arrange themselves in two groups one on either side of the cradle. They take a cocoanut clad in a child's hood or *kunchi,* cover the bottom of the cradle with a particoloured quilt, and pass the cocoanut over and below the cradle five times. A woman in one of the groups lays the cocoanut in the cradle and says, Take Govind, and a woman in the other group takes it saying, Give Govind. After they have done this five times some matron takes the child in her arms and lays it in the cradle bidding the mother repeat the child's name in its ear. In most cases the women consult the child's mother and settle among themselves what should be the name of the child. The mother then loudly repeats the name in the child's ear, ending with the meaningless sound *kur-r-r.* The guests then gently swing the cradle and sing a cradle song or *pálna* lulling the child to sleep with a chorus, Sleep, my darling sleep.[1] The cradling ends with the distribution of boiled gram and packets of sweetmeat, and the guests retire, after receiving from the houseowner vermilion and turmeric paste which they rub on their brows and cheeks. Widows are not allowed to take any part in a cradling.

When the child is a month old comes the ceremony of growth or *vardhpan* when the mother lays sandal-paste, flowers, and sweetmeat before a pillar in which dwells the deity who presides over the child's growth, bows before it with the child in her arms, and slides the child up the pillar. This is repeated at the end of every month till the child is a year old. The mother keeps her room for three full months. At the end of the third month the mother wears new bangles, dresses

[1] The Maráthi runs: *Jo jo, re, nij bála, jo jo.*

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her hair, puts on a new robe and bodice, and visits the village temple with the child in her arms. She lays a bodicecloth and a cocoanut before the village god and bows to him with the child in her arms, offers the *shashthi devi* or Satvái another bodicecloth and cocoanut and returns home. Next comes the feeding or *annaprâshan* when some priests, friends and kinsfolk, and married women are treated to a sumptuous dinner. The child's maternal uncle dips a gold-ring in a cup holding *khir* or rice boiled in milk mixed with sugar, and lets a few drops of milk fall from the ring into the child's mouth. From this day the child is fed with cooked food. The anniversary of the birth is marked by a feast, and soon after the child is a year old, hair-clipping or *chuda* is performed because a second child may be coming on and it is a rule that no child should see its elder brother's first hair. On a lucky day, a plot in the veranda is cowdunged, on it a square is marked with wheat flour, and in the square is set a low stool covered with a bodicecloth which also is marked with a square of wheat. The boy is seated on the bodicecloth and the village barber shaves his hair leaving a lock on the crown and one above each ear and in return is given the bodicecloth and the wheat. The boy is bathed and dressed in new clothes; married women wave lights round his head and the hair-clipping ends with a feast to Bráhmans and married women.

As a rule a boy is girt with the sacred thread in his eighth year. Before the lucky day chosen for the thread-girding the boy's friends and relations give feasts called *gadganers* or *kelvans* meaning merry-makings. The kinsman or friend visits the boy's house and puts a cocoanut into his hands as a sign that he is asked to the dinner. The boy goes to his relation's house, his brow is marked with vermilion, grains of rice are stuck on the vermilion, and he is feasted with a few of his friends. A day or two before the thread-girding an invitation procession consisting of the houseowner's friends and relations of both sexes starts in the evening with music and visits the local temple of Ganpati where the boy's father lays a cocoanut before the god and bows to him, and the priest prays to the god to be present at the ceremony together with his two wives Riddhi and Siddhi the goddesses of plenty and success, and by his holy presence remove obstacles which might come in the way of completing the ceremony. The priest lays yellow rice before the god as a sign of invitation and some married women do the same and ask his attendant goddesses. The procession moves from door to door, the boy's father folding his hands before every houseowner and the priest telling him the day and the hour, asks him with his family and attendants to attend the ceremony at his master's house. The married women who come to ask go into the house, are seated, and ask the women of the family to attend the ceremony. The mistress of the house lays a cocoanut and rice in the askers' laps and marks their brows with vermilion as a sign that the invitation is accepted. In token of accepting the invitation the houseowner presents the boy's father or his priest with a betelnut and the procession leaves the house. The askers do the same at every house, while by degrees the men and women who at first formed part of the procession steal away one by one until the boy's father and his family with the

priest and musicians are alone left. To friends and relations who live in distant villages invitation cards are sent marked with vermilion. A square of earth is raised in the booth built in front of the boy's house and adorned with a canopy. The front of the square is decked with plantain trees set upright at both ends and at each corner five earthen pots smeared with whitewash and red stripes are piled surrounded by sugarcanes. The raised square has an earthen back with steps rising one above the other and a cone of earth at the top. This raised mound or altar they call *vedi* or *bahule*. Then follows the guardian establishing or *devak sthápana*, which, among Rigvedi Smárts, is the same as among the other Bráhmans.[1] On the morning of the lucky day married kinswomen and neighbours meet at the boy's house, where the boy and his parents are dressed in their best and seated each on a low stool covered with a sheet and red cloth marked with a lucky cross or *svastik* strewn in wheat grains. Two pestles are tied together with a bodicecloth and a basket filled with wheat is set before the boy and his parents. The married women then wash the feet of the boy and his parents and wave lights round them. Wheat and fruit are laid in the mother's lap, betel is served to the boy's father, and a cocoanut is put in the boy's hands. Not less than five married women take the two pestles in their hands, set them upright in the basket, and move them up and down as if to pound the wheat in the basket. They sing songs and native music plays. A married woman takes a handful of corn and grinds it in a handmill to which a bodicecloth is tied. Fragrant oil is rubbed on the boy and his parents, and the business of the married women is over. The boy's head is shaved by the barber, he is bathed and taken to the dining hall where his mother seats him on her lap, and feeds him eating from the same plate. After this the boy is not allowed to eat from his mother's plate. The boy's head is again shaved, and he is bathed and taken to his father in the booth. As the lucky moment draws near, the friends and kinspeople asked to the ceremony meet at the house and take their seats in the booth. The father sits on a low stool placed on the altar or *vedi* with his face to the east, while the boy stands before him facing west, and the priests hold between them a curtain marked with a vermilion lucky cross or *svastik*. The boy's sister stands behind the boy with a lighted lamp and a cocoanut in her hands. The priests repeat lucky verses and the guests throw red rice at the boy and his father. At the lucky moment the musicians redouble their noise, the curtain is drawn on one side, and the boy is girt with the sacred thread and dressed in a loincloth or *langoti*. The boy is given a deer skin to wear, a *palas* Butea frondosa staff is placed in his hands, and a triple sacred-grass cord or *munj* is wound round his waist.

The priests kindle the sacred fire on the altar and throw into the fire offerings of clarified butter sesame and seven kinds of wood.[2]

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[1] Details are given in the Chitpávan Bráhman customs in the Poona Statistical Account.

[2] These seven kinds are, *palas* Butea frondosa, *khair* Acacia catechu, *rui* Calotropis gigantea, *ashvatth* Ficus religiosa, *umbar* Ficus glomerata, *dyháda* Achyranthes aspera, and *shami* Prosopis spicegera.

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Money presents are given to the priests, and cocoanuts, betel leaves and nuts, flowers, and perfumes are handed among the assembled guests, who take their leave. At noon Bráhmans and married women are feasted. In the evening the *bhikshála* or begging procession goes to the temple of Máruti as he is said to be the great bachelor or *brahmachári*, the boy attended by his priest bows before the god, and the procession returns home with music and company. Fireworks are let off. On returning home the boy is seated on the altar or *vedi*, the priest sits near him, and places a bamboo basket or a winnowing fan before him. The mother of the boy comes and stands before him on the altar. The boy says to her in Sanskrit *Bhavati bhikshám dehi*, Lady, give me alms, and holds the bamboo basket before her. The mother blesses him and puts sweet balls, rice, and cocoa-kernel into the basket. Other married women follow her example; the boy repeats the same words to each, and each presents him with sweet balls or money. The contents of the bamboo basket go to the priest who gives part of the sweetmeats to the boy and keeps the rest for himself. The ceremony ends on the fourth day, when, as on the first day, the betelnut Ganpati and the metalpot Varun are invoked and at the end laid on a bamboo winnowing fan and bowed out and the back of the fan is beaten with a stick to show that the ceremony is over, and it is time for friends and kinsfolk to leave. This practice has given rise to the Maráthi phrase *Sup vájle* or the winnowing fan has been struck that is All is over. The boy is now called a *brahmachári* that is an unwed or religious student. Widows and married women lay sandal-paste, flowers, and sweetmeats before him, present him with money, and sip the water in which his feet have been washed. Every morning and evening the boy is taught Vedic texts. After some months the *samávartan* or returning ceremony is performed. The boy puts off the triple sacred-grass waistcord or *munj* and his loincloth or *langoti*, puts on a silk-bordered waistcloth, a coat, a shouldercloth, a turban, and a pair of shoes, takes an umbrella, and sets out as if on a journey to Benares. The priest meets him on the way and promises to give him his daughter in marriage so that the boy may marry and become a *grihasth* or householder. Until after the *samávartan* or return ceremony is performed the boy is not affected by birth or death impurities but after the return ceremony is performed he has to remain apart for some days if any of his family had died or given birth to a child between the thread-girding and the *samávartan* or returning. After the return ceremony the boy may marry or not, and is subject to the rules of impurity observed by married Bráhman family men.

Boys are married between eight and twenty-five and girls generally before they are twelve. As soon as a girl is five years old, her parents begin to look out for a suitable husband for her. Whenever the mother meets other women either at home or abroad her chief talk is regarding her daughter's husband and widows who move more abroad than married women are consulted as to the merits of the different boys. When a boy is chosen, the girl's horoscope is put into the hands of the boy's father either by the girl's father or through some common

friend. The boy's father hands the girl's and his son's horoscopes to an astrologer, who, from his almanac tells him whether the boy's and girl's stars are in harmony and if the marriage will be lucky. The custom of consulting and comparing horoscopes is gradually falling into disuse as the parents of the couple hold that considerations of dowry or good looks are more important than the agreement of stars, and settle the marriage according to the *priti vivâh* or love form in which no consultation of horoscopes is required. Thus at present a girl is sometimes chosen for her good looks or for money and sometimes friendship determines the choice irrespective either of money or beauty. The father or some near relation of the boy is asked to the girl's house to see the girl and is welcomed by the girl's father. If any of the boy's kinswomen comes with the father she goes into the house and is received by the girl's mother. The boy's father and his friends are seated on a carpet in the veranda and the girl is called by her father. She comes out dressed in her best and sits near the boy's father with her head hung nearly between her knees through modesty and fear. One of the guests asks her, What her name is, How many brothers she has, How old she is, Whether she goes to school, What her place in the class is, and she is sometimes asked to read a piece from her book. They then tell her to look up and walk away. The boy's kinswoman strips the girl if she is under eight, or takes her bodice off if she is ten or more and examines her closely to see if she is healthy and has no bodily or mental defect. Beauty is specially attended to as it is difficult at so early an age to conjecture what the mental attainments of the girl will be. Betel is served to the boy's father and his relations and they withdraw. As soon as the girl is fixed, the fathers of both the girl and the boy draw up an agreement regarding what money the girl's father should pay to the boy and what ornaments and dresses the boy's father should present to the girl. The lucky day for the wedding is fixed and both the families busy themselves with the wedding preparations raising booths before their houses and buying or procuring rice, pulse, and other provisions. Invitations are sent to friends and relations as before a thread-girding and the boy and girl are feasted by their kinspeople. Two or three days before the wedding day the girl's parents are treated to a dinner at the boy's as they are not to take food at their daughter's unless she is blessed with a son. A day or two before the marriage the guardian-pleasing is performed at the houses of both the boy and the girl when a betelnut Ganpati and a metalpot Varun are worshipped in a winnowing fan with sandal-paste, flowers, turmeric paste, and vermilion and the fan is set before the house gods. Friends and kinspeople meet at the houses of the boy and the girl and are treated to a dinner.

On the marriage eve the bridegroom goes with music and company to the girl's village and halts at the local temple, lays a cocoanut before the god and bows to him. The girl's father meets him at the place with music and a band of friends and both the fathers present each other with cocoanuts. The bridegroom is seated at the temple or taken to the house of some friend of the

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girl's father. The guests are welcomed to a seat on the carpet and the bridegroom is worshipped by the girl's father attended by his priest, with sandal-paste, flowers, sweetmeats, and clothes. This they call *simánt pujan* or boundary worship. The guests are treated to betel, flowers, and perfumes. The women of the girl's house especially the girl's mother wash the boy's mother's feet and mark her brow with vermilion, laying in her lap a cocoanut and bodicecloth with wheat. Other women guests are given cocoanuts and betel and the girl's party escorts the boy's party to some house in the girl's neighbourhood and return home. On the morning of the marriage, married women pound some wheat in a basket and rub the girl with turmeric paste. The married women take part of the paste that remains to the boy with music and a band of friends and rub him with it. After the turmeric-rubbing the boy is bathed and dressed in new clothes. As the lucky hour draws near the girl's friends and kinspeople, accompanied by a band of kinswomen, visit the bridegroom with music. The bridegroom is dressed in a rich suit, his brow is decked with a marriage coronet, and he and his friends are fed with sweetmeats. The girl's mother gives him a packet of betel leaves and nut which he chews and spits into a dining dish. He mounts the wedding horse and is escorted by the bride's party to the girl's with music and a company of friends and kinsfolk. His mother and her friends and relations follow attended by the girl's mother. On the way cocoanuts are broken and thrown away as offerings to evil spirits. On reaching the bride's the boy dismounts and his feet are washed by one of the women servants of the house. He enters the booth and is led by the bride's father to the raised earth altar or *vedi*. At this time the bridegroom's mother, as she must not see her future daughter-in-law till a particular moment, feigns anger and goes to a neighbouring house. The bridegroom takes off his turban and coat but keeps his marriage coronet on his brow and stands near the raised altar with his face to the east. The bride is clad in a yellow waistcloth called *ashtaputri* and a shortsleeved backless bodice and with folded hands is seated before Gauri-har that is an image of Shiv and his wife Gauri whom she prays to give her a good husband. As the lucky moment draws near her maternal uncle takes the bride to the altar and sets her facing the bridegroom with a curtain marked with the lucky cross or *svastik* held between them. The bridegroom's sister stands behind the bridegroom and the bride's sister stands behind the bride as the maids of the pair each with a lighted lamp and a cocoanut. The priest repeats lucky texts, and the guests throw red rice over the pair. The astrologer tells when the lucky moment comes, the musicians play, the curtain is drawn to the north and the couple who up to this time have been silently looking at the lucky cross or *svastik*, throw garlands of flowers and sweet basil or *tulsi* leaves round each other's necks. Thus the pair are husband and wife and the guests are given betel and flowers. The bridegroom's party retire to their place, taking stealthily with them the metal pots used in worshipping Gauri-har. The priest then hands the lucky necklace to the bridegroom who ties it round the bride's neck. This lucky necklace is of two small trinkets and green glass beads strung together by a courtezan who is called *janma saváshin*

be unwidowed till death. After this the bride's mother prays the bridegroom's mother to go back to the bride's presenting her with a robe and sweetmeats; and the bridegroom's father and his relations are asked to dine at the bride's by the bride's father attended by music and friends. The bride's father is seated and the priest asks the bridegroom's party one by one who, in token of accepting the invitation take a pinch of red rice from the cup which the priest holds before them.

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Every day during the ceremony the bride's mother presents the bridegroom's mother with uncooked provisions usually called *ámbon* properly Sanskrit *ámodan* or gladdening. On the marriage-feast day the marriage booth is cowdunged and low stools are set in a row, squares of wheat flour and redpowder are traced about the low stools, and plantain leaves are laid one before each low stool with two leaf cups or *drons* one for clarified butter and the other for sauce or curry. When all is ready, the bridegroom's party is brought with friends and music and welcomed by the houseowner. All wash their hands and feet at a place prepared for the purpose, put on their sacred waistcloths, and take their seats on the low stools according to their rank. The bridegroom is seated at the head of the party close to his father or some relation. The bridegroom's mother goes into the house and is seated by the bride's mother on a low stool along with other married women belonging to the bridegroom's party. When all are seated a place is reserved for the bride in front of the bridegroom and frankincense sticks are burnt in the hall. The pair are told to feed each other and all begin to eat. The musicians play and the host moves through the hall praying his guests to pardon the slowness with which the feast is served. When the guests are half done the boys sing verses and the company ends them with a chorus *Sitákánt smaran,* or *Har har Mahádev.* The bridegroom after numerous entreaties from the bride's father, brothers, and other kinsmen has to recite a poem and his mother-in-law stands anxiously behind the door of the hall to applaud him. When the dinner is over, betel is served, and the party of the bridegroom leave, a few of the women remaining at the bride's. In the women's hall, to eat the various dainties the bride's mother constantly presses the bridegroom's mother who is most difficult to please, being ready to take offence at the slightest neglect or want of attention on the part of the bride's mother. The bride is made to eat from the same plate with her mother-in-law who, as a rule, takes two to four hours to finish her meal. The bridegroom's women claiming superiority over the bride's party point out the faults of the girl's household in rhyming couplets called *ukhánás,* and the young girls of the bride's house answer them. The musicians play and at last the bridegroom's mother finishes her meal. She is given sugar to rub on her hands and cloves to cleanse her teeth, and after the service of betel and perfumes she leaves. Every morning during the ceremony the bridegroom and bride are seated face to face in the hall attended by the sisters and friends of each. The bride puts a roll or *vidi* of betel leaf between the teeth of the bridegroom who holds it fast, and the bride tries to bite it off. Some one of the bridegroom's friends gives him a push and the bride

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fails and is laughed at. Then the bridegroom's turn comes. Pieces of cocoa-kernel and cloves are substituted for rolls of betel leaf and the pair are facetiously warned to take care not to bite off each other's lips. The bridegroom holds fast a betelnut in his left hand and the bride tries to wrest it from him. The bride then holds a betelnut between her two hands and the bridegroom takes it from her using only his left hand. Then follows hide and seek. The bride hides a betelnut in her clothes and the bridegroom tries to find it out. If the bridegroom finds it all is well. If he fails the mischievous girls twit him and advise him to pray his wife to be good enough to give it back. Then the husband hides and the wife seeks it. If the wife finds she is applauded and if she fails she is excused. The pair then put on their bathing dress, and the sisters of each rub turmeric and fragrant oil on them. The pair go to the bathing place and are bathed, first in red water or *kalasavni* from four cups that are specially placed there, and then in warm water. Music plays and the pair are dressed in dry clothes. Then the bridegroom's sister goes home, and the bride's sister goes with her and asks the bridegroom's kinswomen to breakfast at the bride's. They attend and eat with the pair who feed each other from the same dish.

In the evening the bridegroom feigns anger and goes away stealthily to a neighbouring house. The bride's brother or father goes in search of him, presents him with a metal pot and sweetmeats or *ládu gadus*, and brings him back. He sits before the house gods and Gauri-har, and the bride, richly dressed and decked with ornaments stands by him with her left foot on his lap. Saffron water is sprinkled over the mango twigs near the god, and the bridegroom takes one of the images of the house gods, puts it into his pocket, and leaves the place. The pair bow before the house gods and elders and the bridegroom mounts his horse seating the bride before him. Music plays and the procession moves from the girl's to the local temple, bows before the god, and starts for the bridegroom's. Cocoanuts are broken as before in offering to evil spirits, and fireworks are let off. When they reach the bridegroom's, the pair dismount near the door of the booth. The musicians step forward and bar the entry and go on beating their drums until, in addition to their regular wages, they exact a money present from the bridegroom's father. Then the maid who stands at the door with an earthen pot full of water empties it at the feet of the pair who enter the house followed by friends and relations. A measure of corn filled with wheat is placed at the door and the bride oversets it with her foot. The priest conducts the pair through the naming at which the bridegroom gives his wife a new name by which she is hereafter known in his house. Sugar is distributed among the guests, and they are told the bride's new name. The bride is given a cup of milk and the bridegroom drinks what is left from the same pot. Meanwhile his sister has tied the skirts of their garments, and refuses to untie the knot until the pair utter each other's names. The bridegroom at once says his wife's name but the bride hides it in some such couplet, The sweet basil plant lay at the door and I watered it; first I was the darling

of my parents, now I am the queen of Rámráv.[1] The other married women present are not allowed to leave the place until they repeat their husbands' names. A wooden measure or a metal pot is brought from the store room. The bridegroom's mother tries to empty it and the bride to keep it full till at last she lays her hand on an ornament which has been hidden in the grain. The bride's mother leaves one of her relations with the bride because she is very young and a stranger said in jest to be living *sásurvás* that is in the midst of six knives, the father and mother-in-law, the brother and sister-in-law, the husband's sister, and the husband. Next day the couple are bathed at the bridegroom's and the friends and relations of the bride are feasted.

The next is the last day of the ceremony when the bride's mother asks the bridegroom's mother and sisters to her house and bathes them. The married women of the bridegroom's house dress in white and with music and a band of friends go to the bride's accompanied by the bride's mother. As they leave the house, the washerman spreads his cloth or *páyghadi* on the road and the bridegroom's mother and relations walk over it. A long roundabout way is chosen, and, on the way, low stools are placed in order that the bridegroom's mother and her party may rest if weary. If they halt they are given turmeric powder and redpowder to rub on their bodies and cocoanuts and wheat are laid in their laps. Now and then redpowder is thrown over them, and, before reaching the bride's house they are red from head to foot. On reaching the house they are bathed in warm water and new glass bangles are put on their wrists. A piece of silver is put in the metal pot, the water in the pot is boiled, and the coin goes to the servant. All bathe and go home. Sometimes the bridegroom's mother is seated on a swing which is gently swung. As it moves women servants standing on either side pour water over her. She then sings a song with the chorus, The desires of the heart are not fulfilled, oh friend.[2] On that day the bridegroom's party are feasted with stuffed wheat cakes or *karanjás* and *pátvadis* or rolls of gram flour. After dinner the guests dress in rich clothes and seat themselves on carpets. Betel is served and saffron water sprinkled on their shouldercloths. The pair remove each other's marriage-threads and put them in a pot filled with milk. The women take away the earthen pots round the altar or *vedi* and also the canopy over it. The earth altar or *vedi* remains and seeds and creepers are planted on it at the beginning of the rains that the family of the bride and bridegroom may grow and spread like the creepers. Bathings and dinners continue at the bridegroom's on the eighth and sixteenth and at the bride's on the tenth and thirteenth. On the anniversary of the marriage the bride's father gives a dinner to the bridegroom and presents him with a gold ring or a waistcloth. Early marriage and polygamy are allowed and practised among Deshasth Bráhmans, polyandry is unknown, and widow marriage is forbidden on pain of loss of caste.

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[1] The Maráthi runs: *Dári hoti tulas, tila ghálit hote páni; Pratham hote áibápáchi tánhi, áta jhále Rámráváchi ráni.*

[2] The Maráthi runs: *Náhi manichi haus purali, sakhi ga.*

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On the morning of the first Fig Tree or *Jyeshth* that is June-July full-moon after the wedding, when all married women worship the fig tree or *vat* to secure long life to their husbands, the newly married couple are bathed and seated on low stools. The priest attends and music plays. The young wife lays sandal, flowers, turmeric, and vermilion before a picture of the banian drawn on the wall, burns frankincense, presents five special offerings or *váyans* to five unwidowed women, each offering including a wooden comb, two small turmeric and vermilion boxes, a pair of glass bangles, a piece of bodicecloth, and some wheat or rice, all laid in a bamboo tray. If the young wife is at her mother's she has to distribute to Bráhmans five more special offerings or *váyans* given to her by her mother-in-law. In the evening she has to listen to a Bráhman *puránik* or reader who reads the tale of Sávitri and her husband Satyaván, at the house of some rich lady or at the village temple. The young wife has to eat nothing on that day but light food or *pharál* and next morning after bathing breaks her fast with ordinary food. In the month of *Áshádh* and *Shrávan* or July and August the pair interchange presents of toys. On every Tuesday in *Shrávan* the new wife and her husband worship the goddess of luck or Mangalágauri and Gauri's husband Shiv whom she invokes on the previous day, offering him a handful of grain called *shivmuth* or Shiv's handful. If the young wife meets any unforeseen obstacles, as illness or mourning on the first Monday in *Shrávan*, she puts off the worship till the next *Shrávan*. In the morning, with girl friends she goes to fetch flowers and leaves or *patris*, and a silver image of the goddess Annapurna or the food-supplier is brought from the goldsmith and laid on a low stool. The pair are bathed and seated on two low stools, the girl to the right of the boy in front of the goddess before whom they lay sandal paste, flowers, leaves, and food, burn frankincense, and wave lights. Other married girls join the newly married pair and worship the goddess and are treated to a dinner at the girl's. Before dinner the girls exchange copper coins and plates and remain strictly silent during dinner. Mischievous boys keep coming in and with numberless questions and devices try to make the girls break the golden rule of silence. After the meal is over the girls chew *tulsi* or basil leaves and begin to talk as usual. In the evening the young wife does not eat her usual food but takes a light repast or *pharál* with other girls who are asked to the house and with whom she passes the night repeating the tale or *kaháni* of Mangalágauri and playing games. At dawn all bathe, lay flowers, vermilion, and food before the goddess and bow her out, take a slight breakfast, and sleep. Every girl worships Mangalágauri in *Shrávan* or July-August for five years after her marriage.

On the third day of *Bhádrapad* or August-September, the newly married wife worships Hartálika, fasts the whole day and night from all food but fruit, passes the night with other girls in playing games, and breaks her fast early next morning. When the sun enters the thirteenth constellation of the Zodiac called *Hast* or the Elephant, newly married girls fasten on a wall in the house a piece of paper marked with pictures of elephants facing each other with garlands in their trunks and with men and women dressed as kings and queens.

in ears on their backs. As long as the sun is in the Elephant or *Hast*, married girls meet and sing and dance before a low stool in the hall, marked with wheat or rice figures of elephants. Some day a light feast or *bhátukali* is given to the girl by her friends and relations. On the eighth of *Áshvin* during the first five years after her wedding the young wife has to worship Mahálakshmi. Married girls who are asked to the house meet and worship an embossed image of Annapúrna or the food-supplier at noon, and at night a large sitting or standing female figure of dough is made, set in the hall, and decked with gold and silver ornaments. Flowers, vermilion, and food are laid before the goddess, and the girls taking small metal or earthen jars make music by blowing across the jar mouths and dance in a circle before the goddess. During the dance, one of the girls begins to blow the jar and dances better than the rest, a sure sign that the goddess has entered into her. She presently sways her hands and is seized with the power of the goddess. Her friends ply her with questions and for some time the goddess in the girl answers the questions. Then the goddess leaves her and the girl falls in a swoon. On the bright tenth of *Áshvin* or September-October, the newly married girl's husband is asked to dine at the girl's father's and presents the girl's family with *ápta* Bauhinia racemosa leaves which on that day are called gold. On his return from crossing the boundary or *simollanghan* the girl waves a light round her husband who presents her with gold ornaments and *ápta* leaves. On *Diváli* in October-November the new son-in-law is asked to bathe and dine at his father-in-law's. On the bright first or *pádva* before or after the meal, the young wife waves a light round her husband and is presented with gold ornaments. Next day he calls his wife's brother to dine at his house, his wife waves a light round her brother, and is presented with a robe and bodice and some money called *oválni* or the waving gift. On the day of *Makar Sankránt* or the twelth of January, for the first five years after her wedding, a newly married girl presents her friends with pieces of sugarcane and sweetmeat called *halva*. Bráhman unwidowed women are asked to the house and each is given an earthen jar or *sugad* covered with a bodicecloth. For nine years after the age-coming ceremony a girl presents five married pairs with five rolls of betel leaves, each roll of nine leaves nine betelnuts nine cloves nine cardamoms nine pieces of mace and nine nutmegs. Next day or *kinkránt* seven rolls of betel leaves are served to seven married Bráhman women. On this day all married women meet at the village temple or at the house of some rich lady and present each other with turmeric-paste and vermilion or *halad kunku*. Their laps are filled with wet gram and collyrium is rubbed on their eyes. In the month of *Chaitra* or April, married women hold the ceremony of *halad kunku* or turmeric and vermilion when a female figure or mask is set in the women's hall and called *Annapurna* or the food-supplier. It is decked with flowers and lights are set before it. Women neighbours and friends are asked and presented with vermilion and turmeric, and wet gram and fruit are laid in their laps. This is done at every house. During the whole month women are busy paying visits to neighbours and relations followed by Kunbi maidservants loaded with wet gram. To women

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vermilion or *kunku* is very sacred. If the supply in the vermilion box is finished instead of saying it is done they say it has increased.[1] The bright third of *Vaishákh* or May is the last day of the *halad kunku* or turmeric and vermilion ceremony when the goddess Gauri is said to go to her mother's house or *máher*. On this day a married woman is feasted at every house and women friends and neighbours are presented with turmeric, vermilion, and betel. Next day the goddess is said to go to her husband's and remain there till New Year's Day or *Varsh Pádva* in *Chaitra* or April.

When a girl comes of age, a man-servant with a dish filled with packets of sugar is sent to the houses of friends and relations. He visits every house, hands the head of the house one of the sugar packets, and tells him the glad news that the girl has come of age. If the girl is at her father's, a servant carries the news to her husband's with a packet of sugar and a cocoanut and is presented with a turban or waistcloth or some money. As soon as the good news is spread among the girl's husband's friends they tease him with demands of sweetmeats or *pedhás* in honour of the birth of a dumb son or *muka mulga* as the wife's coming of age is generally called. A gaily decked wooden frame is prepared, a square is marked in it, and a low stool set in the square; the girl is decked with jewels and seated in the square, and a Marátha woman attends her day and night. Every morning she is given turmeric and vermilion, music plays, and a cocoanut and wheat are laid in her lap. Women friends and neighbours feed the girl with sweet dishes which they prepare at their homes, and lay a bodicecloth, wheat, and a cocoanut in her lap presenting her with turmeric and vermilion. The girl is rubbed with sweet-scented oil and turmeric and bathed on the morning of the fourth day and is pure. The marriage consummation or *garbhádhán* is performed on a lucky day before the sixteenth day after the age-coming. On the morning of the lucky day, to the sound of music, the pair are rubbed with turmeric and oil and bathed by married women. Both go to the god-room and lay a cocoanut, bow before the gods and the elders, and ask their blessing. Married friends and neighbours are asked to the house. The pair are seated on two low stools the girl to the right of the boy, and by the aid of the priest they lay sandal, flowers, and sweetmeats before the metal-pot Varun and the betelnut Ganpati, and kindle the sacred fire. If the girl's sickness begins at an unlucky time, to remove calamities and troubles, the quieting of Bhuvaneshvari or Bhuvaneshvari *shánti*[2] is performed, and a sacred fire is lit. The pair then make a cooked rice ball, offer it to the spirit, and bathe in water poured by the priest through a sieve or *rovali* from Bhuvaneshvari's pot. They dress in fresh clothes and perform the holy-day blessing or *punyáhaváchan* with the same details as before the marriage, bow to the house gods and elders, and are seated before the sacred fire. The fire is kindled and rice cooked over it, and the boy places the rice with a few mango leaves on his right.

[1] The Maráthi is, *Kunku dabit vádhale áhe.*
[2] Details are given in the Chitpávan customs in the Poona Statistical Account.

The boy feeds the sacred fire with rice and the girl pours clarified butter over it. When the service of the sacred fire is over they wash their hands and sit on the low stools as before. The boy's sister hands the boy a quantity of bent grass or *durva* pounded, wetted, and tied in a piece of white cotton, and he, standing behind the girl and drawing back her head between his knees, with his left hand gently lifts her chin and with his right hand squeezes into her right nostril enough bent grass juice to pass into her throat. The girl leaves her seat, washes her hands and feet, and takes her seat as before to the right of her husband. The boy then touches either her breast or one of her shoulders and lays in her lap a cocoanut, some wheat, a betelnut, and a turmeric root. Women friends and neighbours lay articles in her lap and present her with clothes and ornaments. When the lap-filling is over the boy whispers his name into the girl's right ear, money is presented to the priest who leaves with a blessing on the heads of the pair, and the pair with the hems of their garments knotted together, bow before the house gods and elders. Married men and women are asked to dine at the house at noon. The girl who is considered to be pure, dresses in a silk cloth called *mukta* which she is to wear thenceforth at her every-day meals, is given a cup of butter, and serves its contents to the guests. At night friends and kinspeople meet at the house after supper, and a room is lighted and furnished with cushions and carpets for the guests to sit on. Both the boy and the girl are presented with fine clothes and ornaments which they put on and are seated on the carpet spread in the room. The girl washes her husband's feet in warm water with the aid of her elder sister or some friend and on his feet paints vermilion and turmeric shoes. The women dress a cylindrical stone-pin in a bodice, call it Gopála, and bring it in. This they call the future son and ask the girl to hand it to her husband. She gives it to him saying, Please take care of this child, I am going to fetch water. The boy says You keep the child, I am going to my business. Then the married women repeat their husband's names, the stone-pin is placed in the boy's hands, and the guests withdraw. The bedding is spread and water mixed with saffron is sprinkled over it. Close to the bed are set a lamp, a metal waterpot, a metal plate for betel leaves with a nutcracker, a betel-leaf can called *pánpuda,* lime and catechu boxes, betel leaves, nuts, cardamoms, cloves, and nutmeg. The servant who prepared the bedding is presented with a turban. The boy is already in the room and at the lucky moment, the girl who feigns great unwillingness is dragged to the door and pushed in by her female friends, and the door is closed after her. She then drinks a little from a cup of milk and hands the cup to her husband who drinks it and chews the betel which his wife serves to him. Lastly they eat a piece of cocoanut and sugarcandy and go to bed. Next morning the girl's mother brings rice, wheat, a cocoanut, packets of vermilion and turmeric, puts them in the girl's lap, and presents her with uncooked provisions enough to feed twenty people.

During her first pregnancy, the girl is given a longing feast or *dohale jevan* and friends and kinsfolk ask her to dine. When a

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Deshasth is on the point of death, he is laid on a white country blanket or *ghongdi* and a basil leaf or gold and some holy water are put in his mouth. If the son is present he takes the dying head on his lap, and, when all is over, the women sit round the dead wailing and weeping. The dead is laid on a bier and taken to the burning ground by four kinsmen preceded by the chief mourner with the firepot in his hand. If kinsmen are not available Bráhmans are hired to carry the body to the burning ground. As soon as the dead is removed, those who remain at home dig a pit on the spot where the dead breathed his last, set in the hole a lighted lamp facing south, and keep the burning lamp for ten days. The village Mhárs who take cowdung cakes to the burning ground are paid 3*s.* to 6*s.* (Rs. 1½ - 3). A pile is heaped, the body is laid on it, and burnt with the same rites as among the Poona Chitpávans. A married woman who dies before her husband is bathed in warm water, her hair is smoothed with butter, her body is rubbed with turmeric, and her brow is marked with vermilion. She is dressed in a new robe and bodice, the lucky necklace is tied round her neck, toerings are put round her toes, and her hair is decked with flowers. A betel roll squeezed between the palms of two hands is put in her mouth, and a cocoanut, wheat, and packets of turmeric and vermilion are laid in her lap. Married women are presented with rice cocoanuts and packets of turmeric and vermilion, and the body is laid on the bier, carried to the burning ground, and burnt. Widows are treated in the same way as men; they are not entitled to the honours shown to married women. Deshasths have a caste council. The Bráhman caste council includes the available men of the Chitpávan, Deshasth, and Karháda castes and settle social disputes at caste meetings or according to the votes of learned men or *shástris.* Smaller breaches of social rules are punished by the caste council and serious breaches are referred to the Smárt Pontiff Shankaráchárya of Sankeshvar. The Pontiff still gets his dues from his followers but his power is growing weaker day by day. They send their boys to school and are a steady class.

VAISHNAVS, or Mádhva Bráhmans, are returned as numbering about 300 and as found in all sub-divisions. They are said to have come from the Bombay Karnátak within the last hundred years. Their home tongue is Kánarese and out of doors they speak Maráthi. They live in one or two-storeyed houses with brick walls and tiled roofs. In look food dress and social and religious customs they do not differ from the Mádhva Bráhmans of Dhárwár.[1] They are landowners and as a class are rich.

Devrukhás.

Devrukha's, or People of Devrukh in Ratnágiri, are returned as numbering seventy-six and as found over the whole State except in Alta, Ichalkaranji, and Kágal. Both men and women are dark, strong, regular featured, and well made. They are generally husbandmen and house servants, and most of them are poor. In food

[1] Details are given in the Dhárwár Statistical Account.

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dress and customs they are like Karháda Bráhmans. As a class they are hardworking and thrifty. The local Deshasths look down on them as to dine with a Devrukha is considered unlucky. They send their boys to school.

Dravids.

Dravids, or Southerners, are returned as numbering thirty-eight, and as found in the town of Kolhápur. They are said to have come to Kolhápur within the last hundred years. Their home tongue is Tamil and they speak Maráthi abroad. They are dark strong and well built, and in food drink and dwelling resemble local Deshasths. The men dress in a waistcloth, shouldercloth, shirt, coat, and turban; the women wear a long Marátha robe and bodice with a back and short sleeves. Unlike local Bráhman women, Dravids do not gather the folds of their robe in front but fasten them to the left of the waistband and let them fall down the left leg. They pass one end of their robe between the feet and tuck it into the waistband behind, covering it with the other end which they pass over the right shoulder and below the left arm. Men whose parents are alive shave the head except the topknot and the face except the moustache, but fatherless men shave the face clean. The women plait their hair in braids like local Bráhman women and have a similar store of clothes and ornaments. Most are landholders and are well off. Their hereditary calling is to recite the Veds, and to read Puráns and legends and to practise as priests. A few are moneylenders and medical practitioners, and some are State servants. They worship all Bráhmanic and local deities and keep the regular fasts and feasts. Their priests belong to their own class and they do not ask other Bráhmans to conduct their ceremonies. Their customs are the same as Deshasth customs except that Dravids have no raised altars or *bahules* at their thread-girding or marriage, and defer the *samávartan* or removing of the *kush* grass cord, tied at the time of thread-girding about the boy's waist, to the day of his marriage. They have begun to send their boys to school but not their girls, and are fairly off.

Golaks.

Golaks,[1] or Bastards, are returned as numbering 192 and as found all over the State except in Alta and Bhudargad. They are divided into four classes, those born of a Bráhman widow, those of an unmarried Bráhman girl, Kund Golaks born of a Bráhman widow who had remarried, and Rand Golaks of a Bráhman woman who was guilty of adultery during her husband's life. The first two are now included in the last two. They are middle-sized fair and regular featured, but not so clean as other Bráhmans and are not well-to-do. They are moneylenders shopkeepers and husbandmen.

Gujarátis.

Gujarát Bráhmans are returned as numbering thirty-six and as found in the sub-divisions of Gadinglaj, Ichalkaranji, Kágal, Karvir, and Shirol. They are not permanent residents and have come into the district either for trade or to serve as priests to Gujarát Vánis. They remain in the district for a short time, and return home as soon as their business is over or to marry their children. They are

[1] Details of Golak customs are given in the Sholápur Statistical Account.

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servants, beggars, and priests to local Gujarát Vánis. In look food dress and customs they resemble their brethren in Poona and Bombay. They perform the daily worship of their patrons' house-gods and are a poor class.

Kanaujs.

Kanaujs are returned as numbering thirty-two and as found in the town of Kolhápur. They have come from Upper India and are employed under the State either as soldiers or as watchmen, returning to their native country to marry and when they grow old. They cook their own food and their staple food is wheat flour and clarified butter. They do not allow any one even of their own caste to touch their food and do not eat food cooked by others. They belong to the Panchgaud section of Bráhmans and are faithful and brave.[1]

Karhádás.

Karha'da's are returned as numbering 3659 and as found in small numbers over the whole State. They are new settlers and most of them have come from Belgaum, Ratnágiri, and Sátára. In look food dress and social and religious customs they are the same as Poona Karhádás. They live in one or two-storeyed houses with brick walls and tiled roofs and are State servants, landholders, traders, moneylenders, and beggars. They are fairly off and a rising class.

Mádhyandins.

Ma'dhyandins, or Midday Worshippers, are returned as numbering seventy-nine and as found in small numbers in all parts of Kolhápur. The number given in the census is much below the real number as many return themselves as Deshasths as unless specially questioned they try to pass as Deshasths. The chief of Vishálgad and the hereditary priest or *guru* of the Kolhápur family are Mádhyandins. They are so called because while other Deshasths perform their twilight or *sandhya* worship at sunrise, Mádhyandins as a rule perform it at midday. They are a subdivision of Yajurvedi Deshasths and are darker and stronger than the Rigvedi section of Deshasths. In look food drink and dress they resemble local Deshasth Bráhmans. In character they are like Deshasths except that Mádhyandins are lazier and more extravagant. They are divided into two sections Vájsaneyas and Kánvas who eat together but do not intermarry, and resemble each other in all points except in their thread-girding and marriage customs. Among the Kánvas, as soon as the bridegroom and bride are brought together, before a metal pot or *kalash* are laid sandal-paste, flowers, and some money in the name of the sage Yájnyavalkya the author of the Yajurved. The priests as a rule are given the money offered to the sage and will not go on with the ritual unless the houseowner lays £1 to £4 (Rs. 10-40) before the metal pot. This takes place at the thread-girding also. The well-to-do among them live in large mansions, use carriages and horses, and have servants and cattle; others live in one or two-storeyed houses with brick walls and tiled roofs and keep cattle. They are landlords, petty traders, moneylenders, State servants, and beggars or priests. Among other Bráhmanic and local gods and goddesses they worship Ambábái, Bahirav, and Vindhyavásini, and keep all Bráhmanic fasts and feasts.

[1] Details of Kanauj customs are given in the Poona Statistical Account.

All their social and religious customs are the same as Deshasth customs. They send their boys to school and are a rising class.

Savdshás.

Sava'sha's[1] are returned as numbering sixty-one and as found only in the sub-divisions of Kágal and Karvir. They say they have come from Sátára but when and why they do not know. They are divided into Smárts and Vaishnavs. The following particulars apply to Vaishnavs as Smárts are seldom found in Kolhápur. Their names for men are Vyankatesh or Vishnu and for women Lakshmi. They are moneylenders and changers and the men add *náik* or leader to their names. Their surnames are Bhure, Chipde, Inkara, Karnátki, Kolbage, Sarade, Shikhre, and Shirálkar. Their home tongue is Maráthi and their family gods are Khandoba, Narsinh, Sháligrám, and Vyankoba of Tirupati in North Arkot. They are fair strong and middle sized, the women being fairer than the men and graceful. In food and dress they resemble Vaishnav Deshasths and are cleaner and neater than local Deshasths. As a class they are quiet and hardworking, but not thrifty. They are moneylenders and changers and priests and never take to service. They rank below Deshasths and have their own priests to conduct their ceremonies. Their religious teacher is a Vaishnav Pontiff called Rághavendráchárya of Maisur. Like the Vaishnav Deshasths they are branded by their Pontiff with red-hot seals or *tapt mudrás*. In caste matters their pontiff's decision is final. Their social and religious customs are nearly the same as those of Vaishnav Deshasths. They send their children to school, but do not take to new pursuits and are fairly off.

Shenvis.

Shenvis are returned as numbering 2916 and as found all over the State especially in Ájre and Bhudargad. They are middle-sized, fair, and well made and the women thin, tall, and graceful. Both men and women dress like local Bráhmans, and the women tie their hair in a back knot and are fond of using flowers and false hair. In food character and customs they resemble their brethren in Kánara and Ratnágiri. They are landholders, State servants, and moneylenders, and as a class are well-to-do.

Telangs.

Telangs are returned as numbering twenty-eight and as found in Karvir, Gadinglaj, and Ichalkaranji. They are wandering mendicants and none are permanently settled in the State. They are dark like other Yajurvedi Deshasths and speak Telugu at home and a corrupt Maráthi abroad. They do not differ from local Deshasths in food drink or dress, and usually live in some temple or traveller's rest-house. They are great eaters and are specially fond of sour dishes. They earn their living by begging and by selling sacred threads. Some of them are very clever in repeating the Veds and many sing *ashtpadis* or eight-lined sonnets of Jaydev to the accompaniment of the lyre and the double drum called *tabla*; and some are *puránike* or readers, who read and explain Sanskrit legends in temples. Telangs are proverbially unbidden guests. Whenever they hear that a feast is to be given, they appear at the host's without being asked and will not go until the host admits at least one or

[1] Details of the origin of the Savásháas are given in the Bijápur Statistical Account.

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two of their number to the feast. They show the same sturdiness in exacting money at thread-girdings. The only class whom they are afraid to pester are Karhádás. They have no scruples about accepting any gifts or attending dinners on the eleventh day after a death.

Tirguls.

Tirguls are returned as numbering 107 and as found scattered over the State. They have no tale either of their origin or of their arrival in Kolhápur. Some say they are degraded Dashasths, while, according to others, they are degraded Shenvis. They are betel vine growers, and in look, food, dress, character, and customs resemble their brethren in Poona and Ahmadnagar.[1]

WRITERS.
Prabhus.

Prabhus, or Lords, are returned as numbering 286 and as found scattered over the whole State. They are of two classes Káyasth Prabhus and Pátána Prabhus. Most Kolhápur Prabhus are Káyasths. Shiváji (1627-1680) had great faith in Prabhus and raised them to high military and civil posts. The Kolhápur Káyasth Prabhus are believed to have come from the Konkan and Sátára since the rise of the Marátha state of Kolhápur (1710). The few Pátána or Bombay Prabhus are said to have come during the last fifty years. Of the origin of the Káyasth Prabhus the books give three accounts. According to the Padma Purán they are descended from Chitragupt who was created by Brahma to record the actions of mankind; according to the Renuka Mahátmya of the Skand Purán they represent a Kshatriya king of Oudh named Chandrasen; and according to an account given in the Shudra Kamlákar, which is probably a Bráhman play on the word *parbhu* or bastard a corruption of the word *prabhu* or lord, they are descended from a Kshatriya and his mistress. The Pátána Prabhus claim a Rajput origin. It seems probable that they represent Rajput settlements from Anhilváda-Pátan in North Gujarát (A. D. 1139) along the Thána coast near Bombay. The Pátána Prabhus properly have no surnames, though of late they have begun to copy the Marátha practice. Among Káyasth Prabhus Dikshit, Garud, Gholkar, Khátik, Pradhán, Ráje, Shringárpure, Támhne, and other surnames are in use. They have also family names from official titles as Chitnis, Jámnis, Kárkhánnis, Pharasnis, Phadnis, and Sabhásad. The two classes of Prabhus differ little in appearance. As a rule the Pátánás are larger, darker, more robust, and manly; some Káyasths are unusually fair and delicate featured. Their women are middle-sized, fair, and goodlooking. Their home speech is Maráthi. The Káyasth Maráthi differs little from the Chitpávan's and the Pátána's home speech is marked by the use of Gujaráti Portuguese and English words. Though there is no caste objection to the eating of fish and flesh, most Kolhápur Prabhus live like Bráhmans on rice, pulse, and vegetables. They dress like Bráhmans and wear the same ornaments. They are clean, neat, hardworking, and faithful. The Káyasths are given to the worship of local goddesses rather than of the regular deities. In other respects their religious rites, fasts, and feasts, and their social customs differ little from those of Maráthás and Marátha Bráhmans.

[1] Details of the Tirgul Bráhman customs are given in the Poona and Ahmadnagar Statistical Accounts.

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Social disputes are settled by the elders of the caste. They send their boys and some of their girls to school and are well-to-do.[1]

FIGHTING CLASSES.

Fighting Classes of whom there are two Maráthás and Rajputs have a strength of 63,787 or 8·32 per cent of the Hindu population. The details are:

Kolhápur Fighting Classes, 1881.

Division.	Males.	Females.	Total.
Maráthás ...	31,506	30,781	62,287
Rajputs ...	788	712	1500
Total ...	32,294	31,493	63,787

Maráthás.

Mara'tha's are returned as numbering 62,287 and as found over the whole State. The Kolhápur Maráthás have a special interest as their head the Maháráj of Kolhápur is the only representative of Shiváji the founder of the Marátha power. As in other parts of the Bombay Deccan the fighters among the Maráthi-speaking middle classes claim to be called Maráthás. Some families perhaps have an unusually large strain of northern or Rajput blood, but as a class Maráthás cannot be distinguished from Maráthi-speaking Deccan Kunbis with whom all eat and the poorer intermarry. The names in common use among men are Chandrarái, Jánojiráv, Mánájiráv, Pratápráv, Suryájiráv, and Udájiráv, and among women Báyajábái, Hansábái, Lálubái, Pritábái, Rájasbái, and Sakvárbái. Many men affect Rajput names as Jaysing, Rámsing, and Phattesing and others have Kunbi names as Esba, Gyánba, and Nárba. Kolhápur Maráthás claim to belong to four branches or *vanshas*, Brahma *vansh* or the Brahma branch, Shesh *vansh* or the Serpent branch, Som *vansh* or the Moon branch, and Surya *vansh* or the Sun branch. As full a list of Marátha surnames[2] or *ádnávs* as could be

[1] A detailed account of Prabhus is given in the Poona Statistical Account.

[2] Several Marátha surnames are interesting as they include the names, and in some cases apparently preserve the true or un-Sanskritised forms of the names, of many of the early Deccan Hindu dynasties of whom all trace has passed from the Deccan caste lists. Among these dynastic names are Cholke perhaps the original form of Chálukya for long (560-1190) the rulers of the Deccan and Karnátak; Kadam which seems to be the same as Kadamba the name of dynasties, who, at different times between the sixth and the thirteenth century ruled the Karnátak, Kolhápur, and Goa; More who probably represent the Mauryas a branch of the great North Indian family of that name who ruled the Konkan and Deccan in the sixth century; Sálunke, which seems to belong to latecomers, perhaps followers of the Solanki rulers of Gujarát (943-1240); Shelár, which seems to preserve the original form of the name of the Siláhára family who ruled in the Konkan and West Deccan from about 850 to 1275; and Yádav, whose most famous Deccan family was of Devgiri or Daulatabad, who were in power and during much of the time supreme in the Deccan from about 1170 till the Musalmán conquest in 1290. As far as is known the Devgiri Yádavs passed from the south northwards, and it is possible they were not northerners but belonged to some southern Kurubar or other shepherd tribe, who, under Bráhman influence, adopted the great northern shepherd name of Yádav. The preservation of these old dynastic names suggests the hope that an enquiry into the strength and distribution of the clans which bear them might throw light on the strength of the northern element in the Maráthás. This hope seems idle. Almost all the leading tribal surnames Cholke, More, Povár, Selár, and Yádav are found, besides among Kunbis who do not appreciably differ from Maráthás, among Kolis, Dhangars, Rámoshis, Mális (who are Kunbis), Mhárs, Mángs, and several wandering tribes, classes which

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procured numbering in all about 500 names, is given in the Appendix. Of these the following are said to be the surnames in commonest use among Kolhápur Maráthás: Bhonsle, Chaván, Gávde, Ghátge, Ghorpade, Gujar, Ingle, Jagdale, Kadam, Kále, Kharde, Magar, Mohite, Nalávde, Phadtare, Povár, Rananavre, Sálunke, Shende, Sinde, Sisode, Sitole, Suryavanshe, and Yádav. Besides its surname every Marátha family has its *devak* or family guardian, of which as complete a list as could be obtained is given in the Appendix. In matters of marriage the guardian is more important than the surname and sameness of surname alone does not bar marriage. As a rule Maráthás are middle-sized, regular featured, and better made than Marátha Bráhmans, a few are handsome and warlike, but as a rule except that they are fairer and better mannered they cannot be known from Kunbis. The women are often fairer and slenderer than Kunbi women. Both at home and abroad they speak Maráthi almost as correctly as Bráhmans, and some of them speak Kánarese fluently but not correctly. As a rule Maráthás live in fairly aired and lighted middle class houses two or three storeys high with stone and burnt brick walls and tiled roofs. The entrance door, which is often spacious and imposing and furnished with a small room called *devdi* for guards or watchmen, opens on a yard in which is a cattle-shed and a stable for horses. One or two rooms in the upper storey and one or two in the ground floor are whitewashed and well painted and decorated with pictures of Ganpati and Shiv, and fancy pictures of gymnasts wrestling, of a war ship, or two tigers and a huntsman. These rooms are used for receptions and business. Other rooms are set apart for dining, keeping stores, sleeping, and cooking; and at the back of the house is a sweet basil or *tulas* pillar. The privy is sometimes in the back of the yard and sometimes near the entrance. Except a few special apartments the house is seldom clean or tidy. The houses of poor Maráthás are smaller and have fewer rooms. The house goods of the ordinary Marátha include a small store of metal waterpots, dining dishes, and cooking vessels, low wooden stools, cots, and pestles or *musals*, stone slabs or *pátás*, pins

seem to be but slightly connected. The existence of the same clan name in most middle and low-class Deccan Hindus might be due to the fact that these clans or tribes came into the Deccan as nations or communities complete enough to spread a fresh layer of people over the whole country. The case of the Vanjáris, whose great bands formerly included many classes of craftsmen and who still have Lohárs and Mhárs among them, shows that this is not impossible. At the same time the evidence against sameness of surname proving sameness of tribe or race is so strong as to make such widespread immigration improbable. The case of the Poona Uchlás or slit-pockets, all of whom are either Gáikváds or Jádhavs, proves that sameness of surname by no means implies sameness of tribe or race. Uchlás are recruited from all except the impure classes, being joined, besides by Maráthás and Kámáthis, by Bráhmans Márwáris and Musalmáns, and all recruits whatever their caste are adopted either into the Gáikvád or into the Jádhav clan. The evidence presented by the Uchlás is supported in a less extreme form by the general Deccan practice of calling a chief's retainers by their chief's surname. This practice, together with the case of the Uchlás who supply almost the last trace of the old system of recruiting predatory tribes, seems to show that the possession of northern surnames is no proof of a northern origin or even of a strain of northern blood. It probably usually arose, like the possession of the Norman names of Gordon and Campbell by the Scotch Keltic highlanders, from the practice of followers taking or being given the name of their chief.

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or *varvantás,* and grindstones, beds, blankets, and quilts. Middle class houses have a large store of metal vessels and lampstands, low wooden stools, wooden frames or *devárás* for gods, cots, boxes, bedding, blankets, carpets, mortars and pestles, cradles, and bullock carts. Besides these well-to-do Maráthás have silver cups and plates and scented oil-pots, large metal waterpots, and cooking vessels for grand feasts and brass oil-jars or *budhlis,* chairs, tables, benches, cupboards, stools, palanquins, shigrams or dog-carts or phaetons, bedding, Persian carpets or *gálichás,* bed covers, and pillows of various kinds, candlesticks, wallshades, looking-glasses, wooden and ivory toys, and embroidered wall hangings.[1] Maráthás are fond of pets, and rear dogs monkeys and parrots. The staple food of well-to-do Maráthás is wheat cakes, rice, split pulse, clarified butter, and vegetables and condiments; middle class families on ordinary days eat rice, millet bread, *sámbháre* or liquid pulse seasoned with chillies, spices and salt, and vegetables; the daily food of the poor is millet bread, chopped chillies, and pulse sauce. All eat flesh and fish. The well-to-do eat mutton or fowls daily. Middle class families use them about once a week, while the poor use them only occasionally on *Dasara* in September-October and *Shimga* in March, and during marriages. Maráthás seldom use liquor though no caste rule forbids either liquor or narcotics. They eat the usual kinds of flesh except beef and pork. At the houses of the well-to-do the food is cooked and served generally by servants called *savalekaris* or clean men, and in middle and poor families the women cook and serve the food. Before dining Maráthás are careful to bathe and put on a fresh-washed cotton waistcloth. The elderly men of the house lay sandal, flowers, and sweetmeats before the house-gods, water the sweet basil, bow to the sun, and sip a little water in which a basil leaf has been dipped. All the men of the family sit in a line on low stools each with a fresh-scoured metal waterpot or *támbya* and a cup or *pela* to his right, and a metal or leaf plate before him with one or two cups for sauce and clarified butter. At home a Marátha eats bare to the waist; in company and on festive occasions he dines without taking off any article of dress. Women take their food after the men, but the Bráhman practice of eating from their husband's plate is not strictly kept.

The men cut the head hair close and wear the moustache and whiskers but not the beard. Some keep the topknot and earknots and shave the rest of the head leaving a clean shaven passage between the knots gradually narrowing from the brow to the centre

[1] The articles in use in the mansions and palaces of the Marátha chiefs of Kolhápur are: gold and silver waterpots, plates simple and engraven, pots for the worship of the house gods, *attar* pans, staffs carried by bards and mace-bearers or *chopdárs,* tree-like stands with holes for holding cotton soaked in scented oil, twilight or *sandhya* worship pots, spoons, betel cases or *pánpudás,* flywhisk or *chauri* handles, crest ornaments of royal parasols or *abdágirs,* nutcrackers, lampstands or *samais,* large bathing vessels, chairs, cots, elephant cars or *haudás,* frames for housegods, palanquins with their stands, and horse and elephant housings and trappings. The number of gold vessels is small compared to that of silver, and brass and copper vessels are found in great abundance in addition to a large store of stone and wooden furniture and bedding.

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and again growing wider till it reaches the back of the head above the neck. In many heads this passage is wholly or partly blocked by the bunch of hair on the crown of the head. The women dress their hair with much care, either tying it in a back knot or *buchada* or plaiting it in a braid which they wear in an open circle at the back of the head. They use false hair and are fond of decking their hair with flowers. The men dress in a turban, a coat, a shouldercloth, and a waistcloth, trousers, or short drawers called *cholnás*. Instead of the turban they often wear a headscarf called *rumál* if about three to four yards or a *patka* if ten to fifteen yards long. Marátha turbans are folded in one of two leading styles *Sindeshái* or Sindia fashion the style in use in the Gwalior court and *Patháni* because it is like the Pathân headdress. The Sindeshái turban is an elaborate piece of work, folds arranged so as to present all round a sharp ridge which shades the ears with conical protruding wings. The front is a circular convex ridge wider and more solid near the middle forehead, and sharply depressed near the corners to distinguish it from the adjoining ear wings. The hind part is like the front except that the folds are not twisted and are less elaborately arranged. Twisted bands are passed above, below, and across the surrounding ridge and the two gold ends are fixed at the top near the two wings. Some men wear the turban so that the two wings come within an inch of the ears and many consider it fashionable to place the turban jauntily on the left ear, and make its position secure by passing a twisted band lightly round the side where the ear is left free, allowing the raised wing on that side to show all its twisted and well arranged folds. The folds and twists are fixed by the aid of water or pins so that a turban once folded lasts two to three months. Old and staid men use folds instead of twists. In the Patháni turban the twists are not half so rigid as in the Sindeshái turban nor are there the wings and the corner depressions which are so notable in the Sindeshái turban. It is simpler and smaller and more oval than circular in shape slightly resembling the human head. The front is of partly twisted folds arranged so as to form symmetrical rows of numberless parallelograms one above the other till they reach the middle part of the upper surface. The portion above the right ear is raised slightly higher than the part above the left ear, and most of the back is covered by the two gold ends which reach to the middle of the top where the twisted folds of the front generally end. The Pathán fashion is becoming more popular among Kolhápur Maráthás, but, as a rule, on festive occasions and special gatherings the Sindeshái mode is adopted. Some Maráthás fold their headscarfs called *rumáls* or *patkás*, in the shape of their turbans allowing one of its ends to lie loosely on the top which flutters slightly at every jerk in walking. Some wear a *mandil* or gold turban folded like a loose turban. The Marátha coat fits very closely especially the arms and chest. The sleeves are generally longer than the arms, the extra length forming numberless small plaits or folds over the lower arm between the elbow and the wrist. The coat is tied in front below the right shoulder and in the centre of the chest, part of the right chest being left open especially by those who pride themselves on their depth of chest. From the chest the coat falls in long full

folds to the knee and sometimes a few inches below the knee. A Marátha's holiday coat is of silk or cloth of gold. It is not so tight as the every-day white coat and the sleeves have fewer puckers. Maráthás have begun to wear English-shaped coats, shirts, jackets, and boots. The Marátha waistcloth is shorter than the Bráhman waistcloth and the puckers in front and behind are fewer, the ends hanging and fluttering loose. The Marátha shoe which is finely decorated with silk and gold borders is stained a deep red and differs from the Bráhman shoe by leaving open the whole except the toes and an inch of the upper part of the foot, and having its small round heel as hard as stone. Formerly a sword was part of the regular Marátha dress. Now a walking stick has taken the place of the sword. They also draw a shawl over their shoulders when they attend the court or *darbár*.

Except that they do not pass the skirt back between the feet and that they draw one end of the robe over the head the indoor dress of the Kolhápur Marátha women is the same as of the Kolhápur Bráhman women. They mark their brows with vermilion and tattoo a small crescent or *chandra* between the eyebrows, and a small dot on the chin and on each cheek, and figures of sweet basil, lotuses representing the goddess Lakshmi, the words *Shrirám Jayrám* in Bálbodh, and pictures of Krishna and his beloved Rádha on their forearms. Both men and women have a large store of valuable clothes and ornaments for great occasions. Almost every married woman has a lucky necklace, a nosering, and toerings which she must wear as signs of her married life. Other ornaments she uses at pleasure especially on holidays and on ceremonial occasions. The wardrobe of a well-to-do Marátha man includes turbans, coats of cotton wool and silk, gold turbans, breeches, silk-bordered shouldercloths and waistcloths, gold-bordered shouldercloths or *dupetás*, and silk girdles or *kánchás*, trousers made in native fashion, one or two shawls, and shoes or boots. Most of these clothes last for several generations and cost £50 to £100 (Rs. 500 - 1000). Middle class Maráthás do not use gold turbans or *mandils* and shawls and gold-bordered shouldercloths or *dupetás*; their ceremonial dress is worth about £5 to £7 10*s*. (Rs. 50 - 75). Poor Maráthás wear *patkás* or headscarfs instead of turbans and have a pair of silk-bordered waistcloths and shouldercloths, trousers, and white coats which they keep carefully and use only when they have to pay visits and attend court. Women in high families have in store silk robes or *sádis* worth £1 10*s*. to £7 10*s*. (Rs. 15 - 75), Paithani robes worth £30 to £50 (Rs. 300 - 500), short-sleeved silk and gold bodices worth 10*s*. to £2 (Rs. 5 - 20), and gold upper robes or *dupetás*, and shawls worth £10 to £30 (Rs. 100 - 300). Middle-class families seldom use shawls and *dupetás* and Paithani robes, and have a store of silk-bordered robes worth about £1 to £1 4*s*. (Rs. 10 - 12), and bodices worth 2*s*. to 4*s*. (Rs. 1 - 2), ordinary upper robes worth £1 to £3 (Rs. 10 - 30), and sometimes one or two Paithani robes each worth £5 to £10 (Rs. 50 - 100). Poor women have a pair of robes or *sádis* each worth 6*s*. to 8*s*. (Rs. 3 - 4) and bodices each worth 2*s*. to 4*s*. (Rs. 1 - 2), and an upper scarf or *shela* worth 4*s*. to 6*s*. (Rs. 2 - 3) which they put on while going out of doors on festive

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occasions. Maráthás both men and women wear a number of ornaments. Well-to-do men wear earrings with two pearls or an emerald pendant called *bhikbális* and *chaukadás*, finger rings set with diamonds, and gold bracelets or *kankans*; well-to-do women wear for the head a gold *ketak* or sweet pandanus flower, a *chandrakor* or crescent moon, a *rákhdi* or full-moon, a *mud* or a ball-shaped gold ornament, flowers, *gajarás, bindis, bijvarás*, and *chandrasins*, all studded with pearls and jewels. *Bindi, bijvara* and *chandrasin* are used only by girls after they have come of age; the ear ornaments are *bugdis, bályás, kápr*, and *kuradus* all of gold studded with pearls; *bályás* and *kuradus* of pearls with a jewel in the centre; the wrist ornaments are gold *bángdis* or bangles, *bilvars, chhands, gorás, yots, kákans* or wristlets, *pátalis*, and *todás*, ornaments of gold studded with pearls and precious stones; the arm ornaments are *bájubands, tolbands, velás*, and *vánkis* of gold studded with precious stones; the neck ornaments are *chámpekalis* or champa bud necklaces, *chandrahárs, chinchapetis, javás* or barley necklace, *kalás* or buds, *kanthás* or necklaces, *lapphás, pends, putalis* and *saris*, gold necklaces set with pearls and precious stones; pearl noserings with a ruby pendant; gold waistbands or *májpatás* set with precious stones; the foot ornaments are chain anklets *ruls* and *válás* of silver except in the case of the ruling family who alone can wear gold ankle and toe ornaments[1]; and toe ornaments as *gends, jodvis* or toerings, *másolis, phuls* or flowers, and *virodis*. Marátha women as a rule wear all except foot and toe ornaments of gold and pearls according to their means. Ruling and rich families have a store of ornaments worth £500 to £5000 (Rs.5000-50,000) and upwards; middle-class Marátha women's ornaments are worth £50 to £200 (Rs. 500-2000); and poor Marátha women have at least the gold lucky necklace or *dorle*, the nosering, and silver toerings worth £5 to £10 (Rs. 50-100).

As a class Maráthás are simple, frank, independent and liberal, courteous, and, when kindly treated, trusting. They are a manly and intelligent race, proud of their former greatness, fond of show, and careful to hide poverty. The Marátha is proverbially *dauli* or fond of show. A Marátha though almost starving will raise a copper's worth of clarified butter and rub his moustache and hands with it, and sit washing his hands and face in front of his house, that passers may think he has had a rich dinner. A Marátha may dress in a rag at home but he has always a spare dress which he himself washes, keeps with great care, and puts on when he goes to pay a visit. He hires a boy to attend him with a lantern at night, or to take care of his shoes when he goes into his friend's house and hold them before him when he comes out. They say that war is their calling and few Maráthás of good family however well educated willingly take service as clerks. They never keep shops. As a rule a well-to-do Marátha has in his service a Bráhman clerk called *divánji* or minister, who often takes advantage of his master's

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[1] Gold is Lakshmi and therefore must not be allowed to touch the dust or the goddess will be angry and vanish. As rulers are guardians they are Vishnus or Protectors and therefore lords of Lakshmi and able to treat her as they like.

want of education to defraud him, sometimes ending in making his master his debtor. Marátha women are kind, affable, and simple, and with few exceptions are good wives and managers. Maráthás are husbandmen, grantholders, landowners, and State servants. Besides the Maháráj of Kolhápur several Maráthás are chiefs or *sansthániks*. A Marátha almost never rises early and seldom goes out in the morning. He rises about seven or eight, washes, and attends to business if he has any or idles till ten chewing tobacco, smoking, and talking. About halfpast ten he bathes, dresses in a freshly-washed cotton cloth, marks his brow with white or red sandal, bows before the family gods which the priest has already worshipped, repeats the names of the deities Ambábái, Ganpati, Pándurang, and Shankar, and bows after each name. Religious Maráthás pass an hour or two in reading sacred books as the Gurucharitra or Life of Dattátreya, Jnyánoba's commentary on the *Bhagvatgita*, Shiv's Play or *Shiv Lila*, and Rukmini's Choice or the *Rukmini Svayamvar*. Most of them lay sandal and flowers on their gods and drink the holy water or *tirth* used in washing the god's feet. Then the male members of the family sit in a row and take their food. After dinner they chew betel, smoke tobacco, and enjoy a short midday rest. They rise at three, and play at cards dice or chess. In the evening they drive ride or walk, or visit a friend, return about eight or nine, and retire to bed at ten or eleven. Maráthás who have estates to manage lead regular fairly busy lives; those who have no special business pass a life of monotonous weariness in idle talk, betel-chewing, and smoking. Many are fond of hunting, and hunt and shoot several days in every month. Others spend much of their leisure under the influence of opium and hemp-water. Marátha women seldom leave the house, and in well-to-do families, as they have neither to cook nor to mind the house, they have much leisure. A Marátha matron generally spends her morning in washing combing and decking her hair with flowers, in feeding her children, and in bathing. Elderly Marátha women water the sweet basil plant and lay sandal and flowers before Bálkrishna or Mahádev, but young women are generally careless about religious rites. After their midday meal they hear a Purán or holy book read by a priest, take a midday nap, look after the children, talk, play, with dice and sometimes with *ságargotás*, chew betel and tobacco, sup after the men, and retire about ten. Some Marátha women embroider and a few have learnt to read and write.

Maráthás worship all Bráhmanic, local, and boundary gods and keep the usual Bráhmanic fasts and festivals. Their priests are Deshasth Bráhmans who conduct their ceremonies and perform the daily worship of the house gods of the well-to-do. Their chief holidays are the Hindu New Year's Day or *Varshpratipada* and *Rámnavmi* in March-April, *Akshaytritiya* or the Undying Third in May, *Nágpanchami Shrávni-Paurnima* and *Gokulashtami* in July-August, *Ganeshchaturthi* in August, *Dasara* in September-October, *Diváli* in October-November, *Sankránt* on the twelfth of January, and *Shimga* in March. Their popular fasts are the Elevenths or *ekádashis* in the bright half of *Áshádh* or July-August and *Kártik* or Octr.-Novr., and Shiv's Night or *Shivrátra* in February. The

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Maráthás, especially the descendants of Shiváji the founder of the Marátha empire, who was raised to be a Kshatriya on paying £40,000 (Rs. 4,00,000) to Gága Bhatt of Benares,[1] claim to belong to the Kshatriya or second of Manu's classes and say that their ceremonies are the same as those of Bráhmans. Bráhmans admit this claim in the case of the ruling family and perform their ceremonies with Vedic texts. The ceremonies of other Kolhápur Marátha families are performed according to the Shudra Kamalákar a classical Sanskrit version of the Vedic passages. The well-to-do among the Kolhápur Maráthás claim to perform the sixteen Bráhman sacraments or *sanskárs* but the bulk of the people perform no ceremonies except at birth, threadgirding, marriage, coming of age, and death. A girl goes for her first confinement to her parents and a poor Marátha midwife waits on the pregnant woman. At the time of her delivery she cuts the navel-cord, bathes the mother and child, and lays them on a cot. When a son is born the joyful news is carried to friends and kinsfolk and packets of sugar are handed among them. The priest, who is asked to repeat *shántipáth* or soothing verses every evening from the first to the tenth day, repeats verses over a pinch of ashes and rice, and hands the ashes to the midwife to be rubbed on the brows of the mother and child. A light is kept burning the whole night for the first ten days. A few days after the birth the *játkarm* or birth ceremony is performed, when the priest and friends and kinsfolk are asked to the house, musicians are engaged to play their instruments, betel is served to men guests and packets of vermilion and turmeric are handed among the women, and a feast to the guests ends the ceremony. Now only a few keep this practice. As a rule all Maráthás are particular about the fifth or sixth day worship, as those days are believed to be full of danger to the newborn child. Maráthás share the common belief that convulsive seizures and most other forms of disease are the work of spirits. They think that only by worshipping Mothers Fifth and Sixth can the child be saved from the attacks of evil spirits which are said to hover about the lying-in-room and lie in wait for the child especially during the fifth and sixth days after birth, probably because from the sloughing of the navel-cord the child is at that time liable to tetanus and convulsions.[2] Elderly matrons in the house take the utmost care to keep a light always burning in the lying-in room day and night especially from the fifth to the tenth day, and during that time never leave the mother alone in her room. On the fifth day a few friends and relations are asked to dine at the house. In the lying-in room a betelnut and a sword or sickle are set on a low stool and flowers, sandal-paste, burnt frankincense, and food are laid before the low stool in the name of Mother Fifth or Pánchvi. The mother bows before the goddess with the child in her arms and prays Mother Fifth to save the child from the attacks of evil spirits. The guests

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[1] Before his installation Shiváji seems never to have worn the sacred thread. Details of the ceremony are given under Ráygad in the Kolába Statistical Account.

[2] It is worthy of note that the old English name for convulsion is an attack of dwarfs.

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are treated to a dinner and men guests pass the whole night singing ballads or *lávnis* and women guests watch by turns in the lying-in room. Mother Sixth or Satvái is worshipped on the sixth day with the same details as Mother Fifth and a few friends are feasted. The mother is held impure for ten days and no one except the midwife touches her. The midwife rubs the mother and the child with oil and bathes them. Then she bathes, takes her food, and waits upon the mother. During the first ten days the midwife eats nothing unless she has bathed from head to foot both morning and evening. The family are held impure for ten days in consequence of a childbirth. During this time they are allowed to touch others, though they cannot worship the house gods. On the eleventh the clothes of the mother are washed, the room is cowdunged, and the family are purified by drinking water which is given them by the family priest. On the eleventh the men renew their sacred threads and lay sandal, flowers, burnt frankincense, and sweetmeats before the house gods. On the evening of the twelfth a few women are asked to the house, musicians play, and the child is cradled. The women dress the babe in a child's hood or *kunchi* and name it saying, Cut off ties and chains and join the umbrella and palanquin.[1] The anniversary of the child's birthday is kept by a feast to friends and kinsfolk, and on that day the ceremony called *chaul karm* or hair-clipping is performed by the well-to-do, and the child's hair is clipped for the first time. Well-to-do Maráthás especially the families of chiefs and *sardárs* or nobles gird their boys with the sacred thread between ten and twelve with nearly the same ritual as at a Bráhman thread-girding.

Boys are married between twelve and twenty-five and girls generally before they come of age, though coming of age is no bar to a girl's marriage. A Marátha marriage is very costly. The bride's father must give a large dowry to the bridegroom and in return the bridegroom's father must present valuable ornaments to the bride. So the girls whose fathers belong to high families but cannot offer a large dowry with their daughter's hand remain unmarried after they come of age and have sometimes to marry men who are unequal either in age or social position. Even to the well-to-do to have many daughters is a curse. In proportion to the position of the family, the father has to spend on his daughter's marriage, running into debt from which he seldom frees himself. As a rule the offer of marriage comes from the boy's side. Before the marriage is fixed it must be ascertained that the boy and the girl are not of the same clan or *kul*; they may both bear the same surname but the crest or *devak* on the male side must be different. Sameness of crest on the female side is no bar to marriage. After talking the matter over and fixing on the most suitable girl, the boy's father sends a Rául or Bhát to see the girl. He goes to her house and is treated to a dinner. After a dinner and some betel the Rául or Bhát tells the girl's father why he has come and asks if they are willing to marry their girl.' The girl's father answers

1 The Maráthi runs: *Bedi bandhan tod áni chhatri sukhásan jod.*

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either that they are willing or that they are not willing, and the Bhát or Rául returns home with a present. If the girl's father says he is willing some poor women relations of the boy or a female servant are asked to see the girl. If their report of the girl is satisfactory, the boy's father on a lucky day sends a relation or friend, together with his priest and the Bhát to the girl's to propose the match. They go to the girl's house and are welcomed by the girl's father. They are given water to wash their hands and feet, betel and tobacco are served to them, and they are treated to a dinner. The head of the house kills a goat or at least a fowl, asks a friend or two to dine with the guests, and gives uncooked provisions to the priest who either cooks for himself or has his dinner cooked and served by a Bráhman. After dinner all sit in the hall, betel is served, and the Bhát formally declares their object in coming. If the girl's father agrees to the match, he calls in his priest and hands him the girl's horoscope. Both priests compare the horoscopes of the boy and the girl, calculate the positions of the stars at the time of their birth, and say whether the match will be lucky. If the astrologers or priests say the match will be unlucky, no further steps are taken. When the boy's and the girl's parents are anxious for the match they do not depend on the words of the astrologer and even do not consult him but at once settle the marriage terms the chief of which are the sum to be paid to the boy by the girl's father at the time of the girl-giving or *kanyádán,* the clothes and ornaments to be presented to the girl by the boy's father, and the clothes to be presented to the relations of each by the other. Sometimes if the girl is unusually handsome and intelligent the boy's parents bear the whole marriage expenses even of the girl and do not receive a farthing from the girl's parents if they cannot conveniently pay. At other times if the girl's parents are well-to-do and wish to give their daughter to a poor but high family boy they pay the boy's marriage charges and present the girl with ornaments and the boy with a large dowry. A short time before the terms are settled the girl's father sends some relations to see the boy at whose house a feast is held for the guests and they return with presents of turbans and waistcloths or at the least with a waistcloth or cash. At the house of some Maráthás, the presence of a Nhávi is required at the time of settling the marriage. When the terms are settled the fathers exchange cocoanuts, and the barber's duty is to hand the cocoanut to each as the sign of the marriage settlement; for this he is called *mhála* or the marriage settler and both parties present him with cash or a turban. The boy's and girl's fathers ask the village astrologer or *grámjoshi* to name three lucky moments on three different days, for the turmeric-rubbing, marriage, and *varát* or home-taking. As a rule the bridegroom must visit the girl's house for the marriage; but if the girl's parents are poorer than the boy's parents or the boy's parents refuse to visit the girl's but agree to pay her marriage charges, the girl's parents take the girl to the boy's village and lodge at a separate house which has been prepared for them. To take the girl to the boy's house is thought incorrect among Maráthás and forms a special item in the marriage

agreement. A little before the turmeric-rubbing the boy's relations and the priest go with music to the bride's and are received at her house. Music plays and the priest puts a robe and bodice and ornaments and a packet of sugar into her hands. A wheat or rice square is traced round two low stools set in a line close to each other and on another stool before them are placed five waterpots or *kalashas* with cotton thread passed round their necks. The priest repeats verses, lays a betelnut and leaves in each pot, and covers their mouths with half-cocoanuts. He then sets a betelnut on a couple of leaves laid on the low stools and offers sandal, flowers, burnt incense, and sweetmeats to the betelnut Ganpati and the waterpot Varun and waves lights round them. The bride and her mother are rubbed with wet turmeric powder mixed with fragrant oil by the boy's women servants. The girl then comes before the waterpot Varun and the betelnut Ganpati. The priest repeats verses and the girl is told to walk five times round the betelnut Ganpati and the waterpot Varun and sits on one of the two stools in the wheat square; her mother sits on the other stool and while music plays they are again rubbed with sweetscented oil and turmeric and bathed by five women neighbours and relations. The bride is helped to put on a new yellow robe and bodice and her future mother-in-law presents her with ornaments. What remains of the turmeric a party of his friends take with music to the bridgroom's. The boy is rubbed with turmeric and bathed with the same rites as at the girl's house and the turmeric-rubbing ends with a feast at the boy's and girl's.

Next comes the marriage guardian or *devak* worship. A day or two before the marriage a man at the house of the boy and of the girl, bathes, and with music and a band of friends goes to the tree,[1] which is the family guardian, offers sandal, flowers, burnt frankincense and sweatmeats to it, cuts a branch, lays it in a winnowing fan, and brings it home with music. He takes it to his god-room and worships it along with his family gods which are represented by betelnuts in a winnowing fan. Meanwhile five unwidowed girls wash a grindstone or *játe* and lay sandal, flowers, and sweetmeats before it and a family washerwoman worships the stone slab or *páta*, and a feast to married women and a few friends and relations completes the guardian or *devak* worship. Invitation cards are sent to distant friends and the houseowner asks a few of his near relations in person who come to the house on the marriage guardian or *devak* worship day. After dinner the invitation processions start as among Bráhmans, from the boy's and girl's and ask local friends and kinsfolk to the marriage. After dinner the boy is well dressed and seated on a low stool laid in a square marked by the washerwoman with wheat or rice, and married women with a dish of turmeric, vermilion, and rice grains, rub him with turmeric, mark his brow with vermilion, and stick the rice grains on the vermilion. His head is hung with flower garlands or *mundávalis* and he is taken to his family goddess or *kuldevi*, lays a cocoanut and

[1] A list of the Marátha *devaks* or marriage guardians most of which are trees or creepers is given in the Appendix.

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bows before her, and asks her to be kindly, and starts on horseback for the girl's with friends, relations, priests, and musicians. When they reach the girl's village they stop and visit the village Máruti. The boy dismounts, bows before the god, and asks him to be kindly. Here they are met by the bride's party with music and friends and the *simánt pujan* or boundary worship is performed. If the girl is taken to the boy's village, the ceremony is performed at the house of a friend in the neighbourhood. All are seated and the bride's father marks the boy's brow with sandal and sticks grains of rice on it, burns frankincense before him, gives him sweetmeats to eat, and presents him with a turban and a gold scarf or *shela*. The guests are then escorted to a lodging or *jánvasghar* prepared in the bride's neighbourhood. The Marátha *vágnischaya* or troth-plighting is the same as among Bráhmans. The boy's father meets the girl's father at his house with his priest and is seated; the girl's father sits near him and his priest attends him. The priests then worship the betelnut Ganpati and the metalpot Varun and repeat verses. The girl's father offers his daughter in marriage to the boy and in presence of his and the girl's relations the boy's father accepts the offer saying, I take her. The fathers change cocoanuts and a distribution of sugar ends the ceremony.

Shortly before the bridegroom starts for the bride's the bride's parents send a feast or *rukhvat* with a few friends and music to the boy's house. The boy is seated on a low stool set in a wheat square, and the sweet dishes brought from the bride's by the village Nhávi are arranged in rows about the stool. The dishes are usually of two kinds, for show and for use. The show dishes include sweet wheat and gram flour balls and sugarcoated betelnut and almond balls, as large as or larger than unhusked cocoanuts; the dishes for use are of ordinary size and are prepared with great care. The bridegroom is presented with a turban, his brow is marked with vermilion to which grain is stuck, lights are waved about him by married women, and he is told to help himself to the dishes. When the boy's feast or *rukhvat* is over, the girl's party with friends and music go to the boy's and tell them that the marriage hour is near. The bridegroom is dressed in rich clothes, his brow is decked with the marriage coronet or *báshing*, a dagger is set in his hands, and he is seated on a horse which is led by the village barber or Nhávi. Musicians walk in front, behind them walk all the men of the bride and bridegroom's parties, and then the bridegroom. Behind the bridegroom walks his sister usually a young girl closely veiled with a gold scarf or *shela* with the *shakundiva* or lucky lamp laid in a dish, and another veiled woman follows her with a metal or earthen pot called *shenskara* holding rice betelnut and water, and covered with a mango branch and a cocoanut and set on a heap of rice in a bamboo basket. If the pair are poor, the women of their house walk veiled behind the bridegroom; if the families are rich the women ride in closed palanquins or walk between cloths which are held round them by women servants. On reaching the bride's the bridegroom dismounts, the priest throws cumin seed or *jiri* on the booth, the bride's mother meets him at the booth door with a dish holding two wheat flour lamps, waves small rice balls and wheat flour lamps round the

bridegroom, throws the rice balls to one side and lays the wheat flour lamps at the bridegroom's feet; another married woman of the bride's house pours a dish full of water mixed with lime and turmeric on his feet. The bridegroom presents the woman with a robe and bodice, the bride's father hands the bridegroom a cocoanut and leads him by the hand to a place prepared for him near the altar. The men guests are seated on carpets in the marriage hall. The women alight from their palanquins hid by curtains held round them by their women servants, and are welcomed to their seats in a hall separated from the men's hall only by a cloth wall near the raised altar or *bahule.* Dancing girls amuse the guests in the marriage hall and the servants load their muskets and hold themselves ready to announce the lucky moment by firing their guns. Shortly before the lucky moment the girl is seated in front of the family goddess or *kuldevi* and throws rice at the *kuldevi* and prays her to grant her a good husband. The astrologer is busy watching his water-clock, and has a horn-blower or *shingi* ready to blow his horn as soon as the astrologer gives the signal by clapping his hands. As the lucky moment draws near the girl is brought out of the house and made to stand before the bridegroom face to face separated by a curtain marked with a lucky cross. The priests stand on either side of the curtain and tell the pair to fold their hands, to look at the lucky cross, and pray to their family gods. The priests repeat lucky verses and throw red rice at the pair. crying *Sávdhán* or Beware, and the musicians play. One of the priests hands red rice to the guests and another holds an empty dish before them and gathers the red rice to be thrown over the pair at the lucky moment. The astrologer tells the moment by clapping his hands, the hornblower or *shingi* blows his horn, the guns are fired, and the musicians redouble their noise. The priests draw aside the curtain, touch the bridegroom's eyes with water, pour red rice over the pair, and they are husband and wife. The bridegroom is taken to a seat near the earthen altar and the bride goes into the house. The bride's father and mother sit on two low stools in front of the bridegroom face to face, the father washes the feet of the boy, and the mother pours water on them. The father marks the brow of the bridegroom with sandal; sticks grains of rice on the sandal, hands him a flower to smell, burns frankincense before him, and pours honey and curds over his hands to sip, and the ceremony of honeysipping or *madhupark* is over.[1] The girl's maternal uncle, or some other near relation, gives the girl's right hand to the boy who clasps it fast in both his hands. The priest lays both his hands over the boy's and mutters verses. The girl's father sets sandal, flowers, burnt frankincense, and sweetmeat before the betelnut Ganpati and the waterpot Varun, and pours water with some coins in it over the clasped hands of the boy and girl and the *kanyádán* or girl-giving is over. The guests in the hall are treated to betel and fragrant cotton sticks called *phávás,* and take leave soon after the girl-giving is over.

[1] Formerly any distinguished guest was received with *madhupark* literally honey-sipping. The host killed a calf and treated the guest to a dinner but the cow-killing or *gaválambh* was forbidden by the first Shankarácharya on pain of loss of caste. Since that time *madhupark* is performed only at weddings.

The priest then asks the bridegroom to tie the lucky neckthread or *mangalsutra* round the bride's neck, and ties together the hems of the pair's clothes. They are seated on low stools set on the earthen altar, the bride as a rule sitting to the bridegroom's left. The sacrificial fire is lit and fed with clarified butter, sesame seed, cotton sticks, and *palas* or other sacred wood with nearly the same rites as at a Bráhman marriage. The bride's brother squeezes the bridegroom's ear and is presented with a turban by the bridegroom's party. The pair then leave their seats, walk seven times from right to left round the sacred fire, and the ceremony of Seven Steps or *sapt padi* is over. Turmeric root wristlets are tied to the hands of each of the pair. They bow before the family gods and the first day's proceedings are over. From this day to the hometaking or *varát* the bridegroom stays at the bride's and is feasted. The boy sleeps with the men outside and the girl with the women in the house.

On the next day a sumptuous feast is held in honour of the bridegroom's party. In the morning the pair play at the betelnut hunt and rub each other with turmeric. The boy is seated on the altar and the girl stands behind with turmeric powder in her hand and tries to force some of it into his mouth. The boy keeps his mouth closed tight and tries to prevent her, and if she succeeds in forcing some into his mouth, he is laughed at and asked if he is hungry. Then the boy stands behind the girl and tries with his left hand to force turmeric into her mouth. Next the boy holds a betelnut in his hand and asks the girl to take it from him. They struggle and the girl manages to snatch it away. Then the girl holds a betelnut in her closed fist and asks the boy to take it. If the boy fails, he has to beg it of her, and is laughed at. Lastly the pair bathe, dress in new clothes, and break their fast. Meanwhile the girl's party go with music and friends and ask the bridegroom's party to dine at the bride's. At noon they are asked with music and friends and are treated to a sweet dinner or *godi jevan*. In the evening the boy's mother performs the ceremony of seeing the daughter-in-law's face or *sunmukh darshan*. The bride's mother with music and women friends asks the bridegroom's mother to her house. Accompanied by kinswomen and friends and the family priest and music the bridegroom's mother goes to the girl's bringing bamboo baskets, sesame seed, gram balls, betelnuts, cocoa-kernels, dates, a robe and bodice, and ornaments sweetmeats and fruit. On the way she feigns anger and tries to return home when the girl's mother presents her with a robe and bodice, the washerwoman spreads sheets of cloth on the way, and the bridegroom's mother and her friends go walking over them to the bride's house with music. At the girl's the priest worships the betelnut Ganpati and the waterpot Varun and the boy's mother dresses the girl in the clothes she has brought and sweetens her mouth with sugar. Then comes the basket or *jhál* ceremony. A piece of cloth is spread in a bamboo basket and nine dates, nine cocoa-kernels, and nine lumps of turmeric and a handful of rice and cooked food are laid in it. The priest offers sandal, flowers, rice, and sweetmeats to the basket, and the boy and the girl, with the hems of their garments knotted together, walk five times round it from right to left. The basket is

set on the heads of the nearest relations of the boy and the girl and the ceremony is over. The pair accompanied by friends relations and music start for the boy's. The girl is fully dressed and closely veiled and seated in a palanquin with the boy face to face followed by attendants who wave flywhisks or *chauris* round the pair and hold state umbrellas or *abdágirs* over them. Among poor Maráthás the bride and bridegroom are seated on horseback and the horse is taken by the village Nhávi to the bridegroom's house preceded by musicians and kinsfolk and followed by the bride's sister on horseback or in a closed palanquin. On reaching the house the pair bow before the house-gods and elders, lay sandal and flowers before the goddess Lakshmi, present clothes to the bride's party, and the ceremony ends by a feast at the bridegroom's. Maráthás treat their wedding guests to two sorts of dinners or *mejavánis*, *godi* or sweet and *kháti* or sour. The *godi* feast is given before the marriage guardian is bowed out and the *kháti* which is usually a flesh feast, is given after the marriage guardian is bowed out. At the *kháti* feast Maráthás sit in full dress each with a sword by his side. Maráthás do not allow widow marriage, know nothing of polyandry, and practise polygamy.

Even though the bride is of age, the marriage consummation does not form part of the marriage ceremony. The consummation ceremony is put off till the bride's first monthly sickness after the marriage. In performing the age-coming ceremony, the girl is seated in a gaily decked wooden frame or *makhar* with arches on each side in a specially prepared hall. Plantain stems decked with tinsel and coloured paper are set at each corner of the frame. The girl is dressed in a rich yellow robe and bodice and her brow is marked with vermilion on which rice grains are stuck. Her head is hung with a network of. flowers and garlands are tied round her neck and lines of vermilion drawn on her feet. The news is handed round among friends and kinsfolk and sugar packets and cocoanuts are distributed at every house in the neighbourhood. Women friends and relations present the girl with sweet dishes and musicians are engaged to play at the house while the ceremony lasts. The girl is unclean for three days. On the fourth she is rubbed with oil and turmeric and bathed, and a lucky day, between the fourth and the sixteenth, is named for the puberty ceremony. On the morning of the lucky day the pair are rubbed with turmeric and fragrant oil and bathed while music plays. Friends and kinsfolk are asked and the pair are seated on low stools, the girl to the right of the boy. The priest attends and lights the sacred fire as at the Bráhman puberty ceremony. The pair bow before the gods and elders and the ritual is complete. A grand feast is given to women friends and neighbours at noon and in the evening the ceremony called *otibharan* or lapfilling is performed. The pair are seated on two low stools set in a wheat or rice square, the girl to the left of the boy, and the brows of both the boy and the girl are marked with vermilion. Rice grains are stuck on the vermilion and married women fill the girl's lap with a bodicecloth, wheat, cocoanut, fruit, packets of vermilion, and betelnuts. Their fathers-in-law present the boy and girl with clothes and ornaments, and the girl's father presents the pair

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Maráthás.

with bedding, lamps, metal waterpots, and betel cases. The rest of the ceremony is the same as the Bráhman puberty ceremony. During a girl's first pregnancy in the third, fifth, and seventh months, while music plays five unwidowed women fill her lap with wheat, a bodicecloth, a cocoanut, and fruit. She is asked to dine by women friends and relations during the seventh and the eighth months and is presented with robes and bodices. She is taken with women friends and relations to some garden where a longing feast or *dohalejevan* is given her.

When a Marátha dies the body is bathed and dressed in a white sheet, laid on a bier, and tied fast to the bier with strings. Betel leaves, flowers, and redpowder are thrown on it, and sometimes half a dozen gold or silver flowers are strewn over the bier. The well-to-do Marátha dead are carried in a palanquin to the burning ground which is generally on the bank of some stream or river accompanied by kinsmen and preceded by Holár or Mhár pipe-blowers. The body is bathed in water, the pile is built, the dead is laid on the pile, and burnt with nearly the same rites as at a Bráhman funeral. When the body is nearly consumed, the party bathe in the river and return home. On the second third or fourth day the ashes are gathered, and, except a few bones which are buried somewhere near the burning ground they are taken to some holy place or river and are thrown into the water. The rest of the funeral ceremony is performed on the third, fifth, seventh, or ninth at the latest. On the tenth rice or wheat flour balls are offered to the dead. On the eleventh the family, which since the death has been impure, are cleansed by eating the five products of the cow and present Bráhmans with clothes, pots, umbrellas, shoes, cows, and cash in the name of the dead. On the twelfth balls or *pinds* are offered to the dead and his ancestors, and on the thirteenth the *shráddh* or mind-rite is performed in the name of the dead, and friends and kinsfolk are treated to a dinner. On the fourteenth the mouth-sweetening or *god tond karne* is performed, when relations meet and treat the chief mourner to a sweet dinner. At the end of every fortnight, month, and year from the death-day, uncooked provisions are given to Bráhmans in the deceased's name and the anniversary of his death is kept by a *shráddh* or mind-rite, when friends and relations are asked to dine at the house. The dead is remembered every year in the dark half of *Bhádrapad* or August-September on a day corresponding to the death-day in the *Mahálaya Paksh* or All Souls' Fortnight. The chief mourners, out of respect to the dead for one full year avoid gay colours and sweet dishes and do not attend marriage or other festive parties. Maráthás gird their boys with the sacred thread which they renew every year on Cocoanut Day in August. On that day all bathe and sit on low stools and Bráhman priests attend. One of the priests tells them to sip water three times in the name of Vishnu and pours the five products of the cow on the right palm of each which they sip and again drink water in Vishnu's name. They are then given sacred threads by the priest and put them on. The priests get a cash present and withdraw with uncooked provisions. Some Maráthás of high family perform the sacred thread-renewing or

shrávni according to the Bráhman ritual. On the anniversary of the dead Maráthás lay sandal, flowers, rice, and food before three to thirteen *palas* Butea frondosa leaves and present the officiating and other priests who are generally as many as the number of leaves with uncooked provisions and cash. Marátha married couples are asked to the house, their feet are washed with water by the deceased's son, and they are feasted. After dinner betel is served to the guests and they withdraw with presents of turbans and robes. Maráthás have a caste council and settle social disputes at meetings of castemen. Breaches of caste rules are punished with fines which generally take the form of caste feasts. They send their boys to school, and except a few are not well-to-do.

The name Marátha, which rose to importance under Sháháji (1594 - 1664) and his son Shivàji (1627 - 1680) in the seventeenth century and under the Peshwás became famous throughout India in the eighteenth century, has a threefold application. It is applied First to the section of India south of the Narbada and north of the Karnátak in which the Maráthi language is spoken; Second to the whole Maráthi-speaking population; and Third, in a narrower and more correct sense to the bulk of the old fighting and now cultivating middle class of the country whose language is Maráthi. The generally received origin of the name Marátha, an explanation which has the support of Mr. Fleet and Dr. Bhagvánlál, is that it comes from Maháráshtra the Great Country a name which the early Sanskrit-knowing settlers in Upper India are supposed to have given to the unknown land to the south of Hindusthán.[1] To this explanation the chief objection is the absence of any reason why the people of Northern India should honour the south of India with the name of Great Country, or why, if the name Great Country was at first applied to the whole of Peninsular India it should come to be restricted to the present Maráthi-speaking portions of the peninsula. If any people can be found with a suitable name it seems more likely that the country took its name from the people than that the people took their name from the country. This view was held by the late Dr. John Wilson who proposed to trace Mahárâshtra to Mhár-ráshtra the land of the Mhárs. But though the Mhárs are a large and important class in the Maráthi-speaking country their depressed state makes it unlikely that the country should have been called after them. One derivation, which has the approval of Professor Bhándárkar, remains, that Mahárásthra is the Sanskritised form of Mahárattha that is the country of the Maharatthis or Mahźratthis that is the Great Rattis,[2] a tribe which, under the name Ratta or Ratthis and its Sanskrit form Ráshtrakas or Ráshtrikas, from very early times have at intervals ruled in the Bombay Deccan Bombay Karnátak.

In the middle of the third century before Christ, in the copy of his rock-cut edicts which is preserved at Girnár, the Mauryan emperor Ashok (B.C. 245) states that he sent ministers of religion to the Rástikas, the Petenikas, and the Aparántas. According to

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[1] Fleet's Kánarese Dynasties, 3. [2] Bhándárkar's Early Deccan History, 10.

Chapter III. People. Fighting Classes. *Maráthás.* *History.*

Professor Bhándárkar the Aparántas are the people of the Bombay Konkan, the Petenikas are the people of Paithan about fifty miles north-east of Ahmadnagar, and the Rástikas or (Sk.) Ráshtrikas are the people of Maháráshtra.[1] According to Professor Bhándárkar one branch of the tribe of Rástikas or Rattas took the name of Ráshtrakutas and governed the Deccan and Konkan before the fifth century after Christ.[2] They then lost power but won it back about 760 and continued supreme in the Deccan and Karnátak till about 970.[3] Mr. Fleet[4] favours the opinion that the name Ráshtrakuta was not a Sanskritised form of Ratta but was acquired by the holders in virtue of their office of managers of a *ráshtra* or province. But the case of the Rattas who ruled in the Belgaum district from the ninth to the thirteenth century (875 - 1250) and who claimed to be a branch of the Ráshtrakutas strongly supports the view that Ráshtrakuta is a Sanskritised form of Ratta.[5] In the Kánarese districts the Rattas seem to be now represented by the Raddis one of the leading classes of Kánarese husbandmen.[6] The fact that the list of Marátha surnames, which includes Cholke that is Chálukya, Selár or Siláhára, Kadam or Kadamba, Yádav or Jádav, and almost all the early rulers of the Deccan, does not include Ratta, favours the view that the memory of the Rattas is preserved in the general term Marátha. The suggestion that a branch of the Rattas in very early times took the name of Mahároatthis or Great Rattas is supported by the practice of the Bhoja rulers of the Konkan and West Deccan who are styled Bhojas in Ashok's thirteenth edict (B.C. 240) and Mahábhojas in rock-cut inscriptions in the Bedsa caves in Poona and the Kuda caves in Kolába of about the first century after Christ.[7] The earliest known mention of the name Marátha is an inscription of about B.C. 100 over a statue in the Nána pass rest-chamber. This inscription runs *Mahárathágraniko yiro,* which probably means The hero, the leader of the Maráthás or Great Rattas.[8] An inscription in the Bedsa caves in the Poona district of about the first century after Christ mentions a gift by a Mahárathi queen and three other inscriptions of the same or of a slightly later date, one at the Bhája caves and two at Kárle both in the Poona district mention gifts by persons who call themselves Mahárathis.[9] Mahávanso the Ceylonese chronicle of the fifth century

[1] Early Deccan History, 9.

[2] Early Deccan History, 10. Of this Early Ratta or Ráshtrakuta dynasty all that is at present known is that about the fourth century after Christ a chief of this tribe named Krishna ruled whose coins have been found in Násik, South Gujarát, the islands of Sálsette and Bombay, and in the South Bombay Deccan. Fleet's Kánarese Dynasties, 31 note 1.

[3] Fleet's Kánarese Dynasties, 31-38; Bhándárkar's Early Deccan History, 10.

[4] Kánarese Dynasties, 32.

[5] Compare Fleet's Kánarese Dynasties, 79-83. The view that Ráshtrakuta is a Sanskritised form of Ratta has the support of Mr. Rice, Dr. Burnell (South Indian Palæography, p. x.), and as noticed above of Professor Bhándárkar.

[6] The 1881 census gives in the Bombay Karnátak a total of 56,874 Raddis. They are also found in Maisur.

[7] Bombay Gazetteer, X. 336-340; Arch. Survey No. 10, pp. 4, 9, 17, 26. Early Deccan History, 10.

[8] Jour. Bom. Br. Roy. As. Soc. XIII. 311; Early Deccan History, 10. Other interpretations of Mahára̍tha are the Great Charioteer and the Great Warrior.

[9] Archæological Survey No. 10, pp. 24, 26, 28, 34.

(A.D. 480) twice mentions the country of Mahárattha.[1] About the middle of the seventh century (A.D. 634) the famous inscription at Aihole or Aivalli in South Bijápur notices that the Great Western Chálukya king Pulikeshi II. (610-635) gained the sovereignty of the three Maháráshtrakas which together contained 99,000 villages.[2] About the same time the Chinese pilgrim Hiwen Thsang (629-645) describes the kingdom of Mo-ho-lach'a, apparently Mahárattha or Maháráshtra, as nearly six thousand *lis* or twelve hundred miles in circuit. The capital, which was towards the west near a large river, had a circumference of thirty *lis* or six miles.[3] Hiwen Thsang describes the people, apparently the warlike Marátha tribe, as tall, boastful, and proud. Whoever does them a service, he says, may count on their gratitude, but no one who offends them will escape their vengeance. If any one insults them, they will risk their lives to wipe out the affront. If any one in trouble applies to them forgetful of themselves they will hasten to help him. When they have an injury to avenge they never fail to warn their enemy; after the warning each puts on his cuirass and grasps his spear. In battle they pursue fugitives but do not slay those who give themselves up. When a general has lost a battle, instead of punishing him corporally they make him wear women's clothes, and so force him to sacrifice his life. The state maintains several hundred dauntless champions, who every time they prepare for combat, make themselves drunk with wine; and then one of them, spear in hand, will defy ten thousand enemies. If they kill a man whom they meet on the road, the law does not punish them. Whenever the army goes on a campaign, these braves march in front to the sound of the drum. They also intoxicate many hundreds of naturally fierce elephants. At the time of coming to blows they drink strong liquor. They run in a body, trampling everything under their feet. No enemy can stand before them; and the king proud of possessing these men and elephants despises and slights the neighbouring kingdoms.[4] About 1020 the Arab geographer Al Biruni mentions Marhat Des as a country to the south of the Narbada.[5] In 1320 the French friar Jordanus refers to 'the kingdom of Marátha as very great.'[6] In 1340 the African traveller Ibn Batuta notices that the people of Daulatabad or Devgiri were Marhatahs whose nobles were Bráhmans.[7]

From the beginning to the end of his Deccan history (1290-1600) the historian Ferishta often mentions the Maráthás. In his account of the Musalmán Turk conquest under Alá-ud-din Khilji and his generals, Ferishta refers to the Maráthás as the people of the province of Mhárát or Mherat, dependent on Daulatabad and apparently considered to centre in Paithan or as it is written

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[1] Turnour's Mahávanso, 71, 74. The name Mahárattha also occurs in the Dipvanso (Oldenburg's Edition, 54) which is much older. Early Deccan History, 10.
[2] Indian Antiquary, VIII. 244.
[3] Dr. Burgess (Ind. Ant. VII. 290) suggests, though the description hardly suits the site, that this may be Bádámi in South Bijápur.
[4] Julien's Hiwen Thsang, II. 149; Indian Antiquary, VII. 290.
[5] Elliot and Dowson, I. 60. [6] Yule's Jordanus' Mirabilia, 41. [7] Yule's Cathay, 415.

Chapter III.
People.
FIGHTING CLASSES.
Maráthás.
History.

Mhéropatán.[1] In 1318 Harapál the son-in-law of the Devgiri chief rebelled and forced the Musalmáns to give up several districts of Maráth.[2] In 1370 Jádhav Marátha, the chief of the Náiks, revolted in Daulatabad, persuaded its Musalmán governor to join him, raised the Ráthod chief of Báglán and other local leaders, and collected a great army at Paithan.[3] Till the end of Bahmani supremacy (1490) some Marátha chiefs, among them the Rájás of Gálna and Báglán in Násik, were practically independent paying no tribute for years at a time. After the close of Bahmani supremacy (1490), under the Ahmadnagar and to a less extent under the Bijápur kings, one or two Marátha chiefs remained nearly independent.[4] Others were continued in their estates on condition of supplying troops,[5] and others took service with their Musalmán rulers and were granted estates and the Hindu titles of Deshmukh, Sar Deshmukh, Náik, Ráv, and Rája.[6] In several cases the daughters of leading Maráthás were raised to be the wives of Musalmán kings.[7] Of the lower ranks of Maráthás many were employed as mercenary troops, most of them as cavalry[8] but some also as infantry. On one occasion (1507) the bulk of the people between Paithan and Chákan in Poona are spoken of as rebellious Maráthás. Besides by their correct name the Maráthás are often called Bargis, a word of uncertain origin.[9] Shakespeare seems to derive it from the Sanskrit Vargiya as it originally means a man of class (*varg*) or family.[10] Grant Duff describes it as a word of unknown origin apparently a slang term of contempt used of the local levies by the regular foreign cavalry.[11] In another passage Grant Duff states that all the troops

[1] Scott's Deccan, I. 13, 32. Ferishta's Mherat seems closely to correspond with the present Maháráshtra as the two other main divisions of the Deccan were as at present Kar or Karnátak and Telingana. Ditto, I. 10.

[2] Scott, I. 13. [3] Scott, I. 32.

[4] The Gálna and Báglán chiefs were forced to pay tribute in 1507 and again in 1530. Briggs' Ferishta, III. 204, 226. [5] Briggs' Ferishta, III. 226.

[6] One Marátha under Bijápur held the high title of chief of the nobles Omir-ul-omrah. Grant Duff's Maráthás, 39-40.

[7] The daughter of Sábáji Marátha married Amir Berid the son of the Georgian slave Kásim Berid who (1492) became king of Bedar. Briggs' Ferishta, III. 495. Yusuf Adil Sháh's wife (1489-1510) was a Marátha woman of exquisite beauty, great understanding, and engaging manners. Scott's Deccan, I. 226.

[8] In 1507 Maráthás joined the bulk of Malik Ashraf's troops, who for a time held Daulatabad. Briggs' Ferishta, III. 204. In 1535 Ibráhim Adil Sháh of Bijápur had 30,000 cavalry apparently chiefly Maráthás (Scott's Deccan, I. 262, 278, 302, 303). In 1548 the Bijápur Marátha horse cut off all supplies from the Ahmadnagar army. Briggs' Ferishta, III. 233, 234. In 1560 Ali Adilsháh I. is mentioned as trusting his family to three Marátha officers. Ditto, III. 432. In 1580 Ibráhim Adil Sháh sent an army of 20,000 Marátha horse to harass the besiegers of Naldurg. Ditto, III. 448. And in 1582 the Abyssinian faction in Bijápur employed 10,000 Marátha horse against the force that was investing the city. Ditto, III. 153. Grant Duff (History, 40) says, Neither national sentiment nor unity of language and religion, prevented the Maráthás fighting against each other. They fought with rancour wherever there were disputes or family feuds. Their Musalmán rulers used this spirit of rivalry as a means of balancing Marátha families against each other.

[9] Bargi is not to be confounded with the Persian Bárgir literally a rider that is a trooper whose horse and arms are supplied by the chief under whom he takes service. In 1511 most of the Marátha troops under Bijápur were Bárgirs (Briggs' Ferishta, III. 37,79), and in later times Shiváji (1680) was very fond of this kind of cavalry. Scott's Deccan, II. 55; compare Grant Duff, 34.

[10] Shakespeare's Hindustáni Dictionary under Bargi p. 319.

[11] Grant Duff's Maráthás, 37.

officered by Maráthás were formerly called Bargis and that when he wrote (1826) in many parts of India the Maráthás were still known by that name.[1] The following are the leading instances of the use of the term Bargi by the Musalmán historians. In the fifteenth century, according to the author of the Mirát-i-Ahmadi (1760) the Marátha chiefs of Báglán in North Násik had for generations borne the title of the Baharji or Bargi chiefs.[2] The word Bargi is applied to the Marátha cavalry under Bijápur in 1549 and again in 1560.[3] It is frequently applied to Telugu troops and estate-holders under the Kánarese kingdom of Vijayanagar (1330 - 1564),[4] and to the Bijápur troops after Bijápur (1570) extended its power over much of the territory formerly held by Vijayanagar. In 1613 the Emperor Jahangir in his autobiography calls the Marátha skirmishers of Ahmadnagar Bargiyán.[5] In 1616 the Bargis of Ahmadnagar are described as a very hardy race and Jádhav Rái, apparently Shiváji's maternal grandfather, is called Bargi.[6] These quotations show that the Musalmán historians applied the term Bargi both to Telugu and to Marátha cavalry. This double use of Bargi suggests that the origin of the word is the Tamil Vaduga that is northern, a term which in the Tamil country is commonly used of the people of Telingana, which is also used of Kánarese immigrants to the Nilgiri hills, and which might, with equal correctness, be used of the people of Maháráshtra.[7]

Rajputs.

Rajputs are returned as numbering 1500 and as found in all parts of the State. Most of them have been settled in the State for several generations. They believe that their forefathers came south from Upper India in search of military service. Their commonest surnames or clan names are Ahir, Chobe, Kanoje, and Tidháre. The names in common use among men are Bhimsing, Madansing, and Vijaysing; and among women Durgábái, Gunjábái, and Lakshmibái. They are fair strong and well made with regular features. The women are short and slightly made, but fair and graceful. Their home speech is Hindi, and out of doors they speak Maráthi. They live in tiled houses and keep cattle and sometimes horses. Their daily food includes rice, Indian millet and pulse, and, on festive occasions, sweet dishes and mutton. They do not eat fowls or eggs. Some of them are excessively fond of opium and of smoking hemp-flower or *gánja*. They take food from no one but Bráhmans. The men wear a waistcloth, jacket, shouldercloth, and headscarf. The women do not appear in public. They wear the full Marátha robe sometimes passing the skirt back between the feet, and the bodice with a back and short sleeves. They claim, and to a certain extent are given a

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[1] Grant Duff's Maráthás, 37. [2] Bird's Mirát-i-Ahmadi, 123.
[3] Briggs' Ferishta, III. 103 and 432.
[4] Compare Scott's Deccan, I. 313, 314, 315 and Briggs' Ferishta, III. 137, 138, 139, 141, 153, 154, 166, 173, 243. One of these Vijayanagar Bargis bore the Dravidian name Hindeattum (Scott's Deccan, I. 305) and some seem to have been Telugu men.
[5] Wákiat-i-Jahangiri in Elliot and Dowson, VI. 333.
[6] Wákiát-i-Jahángiri in Elliot and Dowson, VI. 343.
[7] Compare Caldwell's Dravidian Grammar, ii. The Kánarese Vadugas or northerners of the Nilgiri hills are the people known to the English as Burghers. Ditto, 34.

Chapter III. People. FIGHTING CLASSES. *Rajputs.*

higher social position than Maráthás. They are faithful, thrifty, hardworking, hospitable, and quick-tempered. They are State servants, traders, and husbandmen. Their ceremonies are performed by North Indian Bráhman priests called Pandyás and when Pandyás are not available by local Bráhmans. They worship the regular Bráhmanic gods and pay special reverence to Bálájí. They allow widow marriage and some wear the sacred thread. Their birth marriage and death ceremonies do not differ from those performed by Maráthás of good family. Social disputes are settled at meetings of the elders of the caste. Their orders are enforced by putting out of caste or by fine which is spent on a caste dinner. They send their boys to school and are fairly off.

TRADERS.

Traders include six divisions with a strength of 9876 or 1·29 per cent of the Hindu population. The details are:

Kolhápur Traders, 1881.

Division.	Males.	Females.	Total.
Atárs	4	1	5
Gujarát Vánis	48	31	79
Komtis	66	56	122
Marátha Vánis	4531	4281	8812
Márwár Vánis	73	25	98
Támbolis	401	359	760
Total	5123	4753	9876

Atárs.

Atárs, or Perfumers, are returned as numbering five and as found in the town of Kolhápur. It is doubtful to what class these five Atárs belong. The people generally called Atárs are Musalmáns. It is possible that some individuals either of the Gandhi or Hindu perfumers or of the Lád class who live by selling perfumed oils, powder, and turmeric, returned themselves as Atárs.

Gujarát Vánis.

Gujarát Vánis are returned as numbering seventy-nine and as found chiefly in Alta and Shirol. Most of them are Nágars of the Meshri or Bráhmanic division of Gujarát Vánis, who are said to have come from Gujarát, Bombay, and Poona. Few of them are permanently settled in the State; most go to Gujarát Bombay or Poona to marry their children. They are traders and money-lenders and are well-to-do.[1]

Komtis.

Komtis,[2] who are returned as numbering 122, are found in most market towns. They are partly old settlers and partly newcomers. Their home speech shows that they originally belonged to the Telugu country. The men are middle-sized dark and somewhat irregular in features, and the women are short, wiry, strong, and well featured. They are vegetarians and both men and women dress like Bráhmans. They are hardworking, thrifty, and well-to-do dealing in grain, glass, beads, and metal ware and sometimes

[1] Details of Gujarát Vánis are given in the Poona Statistical Account.

[2] The fact that several classes are known by the name of Komti suggests that Komti is a country name corresponding to Gujar meaning a Gujarát Váni or to Márwári meaning a Márwár Váni. The home of the Komti Vánis must be in the Telugu country. The similarity in sound suggests Komometh about 120 miles east of Haidarabad. It seems probable that the name Kámáthi is in origin the same as Komti.

lending money. They gird their boys with the sacred thread, and in religious and social customs closely resemble Marátha Bráhmans whom they call to officiate at their houses. They send their children to school and on the whole are a rising class.[1]

Marátha Vánis.

Mara'tha Va'nis, or Traders, who are also called Vaishya Vánis, are returned as numbering 8812 and as found in Bávda, Bhudargad, Vishálgad, and other sub-divisions bordering on the Konkan from which they seem to have come. They belong to three divisions, Kudál Vánis apparently from Kudál in Sávantvádi, Sangmeshvar Vánis apparently from Sangmeshvar in Ratnágiri, and Pátane Vánis apparently from Pátan in Sátára. All eat together but do not intermarry. They are of middle size, and fairer than Lingáyat Vánis. Their home speech is Maráthi. They eat fish and flesh and drink liquor. They dress like Maráthás except that the men wear a Bráhman-shaped turban. Their ornaments do not differ from those worn by Maráthás. They are shrewd, thrifty, hard-working, and honest, and their chief occupation is grain-dealing. They send grain to the coast on pack-bullocks and bring back salt and other articles. Before cart roads were opened across the Sahyádris they owned large numbers of pack-bullocks. Since cart roads have been opened they have turned their attention to husbandry. They hold much the same position as Maráthás and eat only from Bráhmans. They employ either Konkanasth or Deshasth Marátha Bráhmans and treat them with much respect. Their favourite deities are Ambábái, Máruti, and Vithoba of Pandharpur, and they also worship Jotiba and Mahádev. They keep the usual Bráhmanic fasts and feasts and almost all their social and religious customs are the same as Marátha customs. They send their boys to school and teach them to read, write, and work sums in Maráthi. Their condition is middling.

Márwár Vánis.

Ma'rwa'r Va'nis[2] are returned as numbering ninety-eight and as found chiefly in Kolhápur and Shirol. They come from Márwár to trade principally in piecegoods and in their old age retire to their native country. They belong to two main classes Jains or Shrávaks and Meshris or Vaishnavs. Of the seventy-two clans into which the Meshri Márwáris say they are divided in Márwár seventeen are represented in Kolhápur. The seventeen are Bájáj, Baladva, Biavi, Chindah, Gatána, Gilda, Jhándar, Kabra, Kalantri, Malpána, Málv, Marda, Modáni, Porvál, Sárad, Shikji, and Soni. Persons bearing the same surnames cannot intermarry. The names in common use among men are Gavra, Khushál, and Rám; and among women Bani, Náju, and Padma. They are rather tall dark and stout, and as a rule have big faces and sharp eyes. The expression of many is hard and mean, but they are more vigorous than the Lingáyat and other local Vánis. They speak Márwári at home and incorrect Maráthi abroad. They keep their accounts in Márwári. Most of them live in houses of the better class. Their daily food is

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[1] A detailed account of Komtis is given in the Sholápur Statistical Account.
[2] A detailed account of Márwár Vánis is given in the Ahmadnagar Statistical Account.

Chapter III. People. TRADERS. *Márwár Vánis.*

wheat pulse and butter. They abstain from flesh and spirituous drink. The men generally wear the back hair long with an upward turn at the tips. They shave the front part of the head leaving a curly lock over each ear. Some wear the beard long and thin, others shave the face except the moustache and eyebrows. The men wear a waistcloth, long coat and shouldercloth, and shoes. They can be known by their two-coloured tightly-wound turban. The women wear the hair in a triple braid without decking it with flowers. They wear a full long petticoat, an openbacked bodice, and an upper robe which they draw over the head like a veil. Some Márwári women wear shoes. Their arms are covered with ivory bracelets. They are shrewd, thrifty, hardworking, and prosperous. Most of them are tradesmen. Their favourite god is Báláji of Tirupati in North Arkot, and their chief festivals are Gaur on the third of bright *Chaitra* or March-April, Tej on the third of bright *Shrávan* or July-August, and *Diváli* on the no-moon of *Áshvin* or September-October. They have priests of their own, and in their absence employ local Bráhmans. Most of them can read and write Márwári and are prosperous.

The Shrávak or Jain Márwáris are a smaller body than the Meshri Márwáris from whom they do not differ in speech, dress, character, occupation, or condition. All Kolhápur Márwári Jains are said to belong to the Osvál subdivision.

Támbolis.

Tá'mbolis, or Betel-leaf Sellers, are returned as numbering ten. They seem to belong to a larger class called Pánáris or leaf sellers, who are returned with a strength of 750. These Pánáris used to sell betelnut and some keep to their old calling. The rest have taken to husbandry, betel-leaf growing, parched rice or *poha*-making, and moneylending. In appearance speech and names they do not differ from Maráthás, and in food dress and customs they closely copy Marátha Bráhmans. They send their boys to school and teach them to write, read, and count in Maráthi. They are vigorous and well-to-do.

HUSBANDMEN.

Husbandmen include four divisions with a strength of 303,696 or 39·65 per cent of the Hindu population. The details are:

Kolhápur Husbandmen, 1881.

Division.	Males.	Females.	Total.
Chhatris	915	929	1844
Kunbis	152,113	147,758	299,871
Mális	713	694	1407
Raddis	300	274	574
Total ..	154,041	149,655	303,696

Chhatris.

Chhatris are returned as numbering 1844 and as found in Kolhápur only. They are apparently of Rajput descent. They are cultivators and resemble Kunbis in appearance, food, dress, and manners and customs.

Kunbis.

Kunbis are returned as numbering 299,871 and as found over the whole State. They have no divisions, and are dark, middle sized,

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well made, strong, and hardy. Except in the south and east where they speak Kánarese, their home tongue is Maráthi. The house of a village Kunbi is about twenty feet square with a tiled or thatched roof and walls of stone, sun-burnt bricks, or wattle and daub. It consists of an enclosed veranda or *sopa* in which he keeps his cattle and a room divided by walls three feet high. Inside it is dark and badly aired. 'If we had windows,' they say, 'the thief's work would be easy.' The Kunbi's ordinary food is *jvári* bread, vegetables, salt, and chillies. In the western hills *náchni* is used instead of *jvári*. Rice is eaten but very sparingly on account of its high price. All Kunbis to the west of Kolhápur are fond of *ambil* or gruel a preparation of fermented *náchni* flour and buttermilk. On great holidays banquets and feasts they use animal food and are fond of mutton, fowls, and eggs. They never use beef or pork, but have no objection to boar's flesh. All Kunbis use spirituous liquors, but seldom to excess. Tobacco smoking and chewing are very common, hemp-smoking is not uncommon, but opium-eating is rare. A Kunbi man's usual dress is a white turban and a waistcloth. At home or when at work in the field he wears a piece of cloth passed between his legs and a blanket. Towards the western hills where the climate is colder, Kunbis use a small blanket jacket. On special occasions such as holidays and marriage ceremonies they wear either a waistcloth or loose trousers called *cholnás* reaching a little below the knee and a long white coat hanging to the knee. Poor Kunbis cannot afford to have a coat and wear only a waistcloth. The shoes generally worn by men and women are sandals or *páytans*. Well-to-do Kunbis use a Bráhman shoe. A Kunbi woman dresses in a robe and bodice. On ceremonial occasions the women wear a silk-bordered robe and bodice and the men a waistcloth. The Kunbis are a hard-working, honest, frank, orderly and contented people, but timid and shy. They are cultivators. Besides managing the house the women aid in the field, picking and cleaning cotton and spinning yarn. They also go to the nearest weekly markets and sell the surplus produce. Kunbis are socially lower than Maráthás. But a well-to-do Kunbi calls himself a Marátha and poor Maráthás freely and openly marry with rich Kunbis. The men begin work in the field at daybreak and have a light breakfast or *nyáhri* of *jvári* or *náchni* which is taken to them by the women at about eight. They work till midday when they have another meal in the field and after a short rest begin again and work till dark, when they return home, sup, and go to bed. The same articles are generally eaten at the midday and evening meals. In the Ghátmátha or hilly west all eat rice and in the Desh or plain instead of rice they use *jvári* both in the form of bread and *kanya* that is partially ground *jvári* cooked somewhat in the form of rice. Along with this they eat curry made of pounded chillies, flour, and spices, and vegetables. When a Kunbi marriage is settled, both parents go to the village astrologer and ask him whether the stars favour their union. The astrologer asks the boy's and girl's names, and after consulting his almanac generally declares that the stars are favourable and the marriage is settled. The parents ask the astrologer to name lucky days and hours for the turmeric-rubbing, marriage and return procession, and then go to

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their homes. A little before the hour fixed for the turmeric-rubbing the boy's relations and friends both men and women go to the girl's, taking two robes, sugar, cocoanuts, dates, turmeric, betelnuts, a pair of silver anklets, and a necklace of gold coins or *putlis*, and music. Here while the priest, who is a Bráhman, repeats verses, the boy's father presents the girl with the robe and puts a little sugar into her mouth. Then the girl's female relations trace a white powder square, set round it five earthen jars and pass a thread round the jars. In the square are set two low wooden stools, and the priest worships the jars by putting water and a betelnut into each jar and closes its mouth with a cocoanut. He lays a betelnut in front, worships it as the god Ganpati, and prays it to be kindly. Both the mother and girl are anointed with turmeric and oil by married women, and the priest, leading the girl five times round the jars, at each turn throws grains of rice over the jars, and at the last turn seats her on one of the low wooden stools. The mother sits on the other stool and both are bathed by married women. After the bath, the boy's relations present the girl with a robe and deck her with ornaments. The girl's relations, taking the remaining turmeric and oil, go along with the boy's relations and music to the boy's, and a similar ceremony is gone through. This is followed by the *devak* or guardian ceremony which consists of worshipping the picture of Ganpati in the priest's almanac; of setting a lucky post outside the house in the booth; and of preparing two bundles of betelnuts, rice, and turmeric to represent the various gods. While this ceremony is going on the women in the house worship the grain grindstone or *játe*, and the village washerwoman lays sandal, rice, turmeric, and vermilion before the grinding-stone slab or *páta*. Next day feasts are held in honour of the family deity Jotiba, Khandoba, or Ambábái. On the third or marriage day, the boy is bathed in the morning, and an hour or two before the hour fixed for the marriage, goes on horseback to the village temple, and thence to the girl's accompanied by men and women relations, friends, and music. When the procession reaches the girl's house, the boy is taken off the horse and the village barber washes his feet. The girl's father approaches the boy and presents him with a new waistcloth shouldercloth and turban. The boy wears them and walking into the booth takes his stand on a heap of unhusked rice. The girl is brought out of the house where she was sitting among women and made to stand on another heap in front of the boy facing him. A cloth is held between them with a lucky red cross or *savastik* properly *svastik* on it. A pinch of cumin seed or *jire* is held by the pair in their mouths, and a near relation holds either a sword or a dagger over the boy's head. The priests and other Bráhmans repeat marriage verses and end with the word *Sávdhán* or Beware. The curtain is pulled on one side, the guests throw rice grains over the pair, and the musicians raise a blast of music. The boy's priest fastens round the girl's neck the marriage string or *mangalsutra*, and one of the elderly male relations ties a cotton thread or *dorla*. The boy and girl are then led by the priest to the house gods and bow before them; while he is bowing the boy steals an image from the god-room and does not give it back till he is paid 2*s*. (Re. 1). They are next seated on an altar or *bahule* and the girl's brother holds the boy by his right ear, and

does not loosen his hold until he is presented with a new turban. Female relations now approach the couple and drop rice grains from the boy's and girl's shoulders. Then a dish of cooked food such as rice, vegetables, and sweetmeats, served by two or four married women is placed on the altar in front of the boy and girl. A couple of relations from both sides join the pair and all dine from the same plate. A feast to relations and castefellows follows. The boy's parents present the girl with rich clothes and ornaments, and clothes are exchanged between the two houses. The boy and girl are seated on a horse and are taken in procession to the boy's house accompanied by men and women relations, friends, and music. When they arrive at the boy's house, his sister stands in the doorway and does not allow him to enter until he promises to give his daughter in marriage to her son. The pair then enter the house and bow before the house-gods. The village washerwoman, taking a pestle in her hand with the help of the boy, the girl, and some kinswomen beats unhusked rice, singing songs. Kunbis allow their girls to remain unmarried till they are over sixteen. Marriages between Kunbis and Maráthás do not take place unless a Marátha becomes poor and fails to get a Marátha bride. Kunbis allow polygamy, but it is not so common among them as among Maráthás. They also allow widow marriage, but a married widow is considered unclean and cannot take part in any religious family ceremonies. When a Kunbi dies, he is taken out of the house, bathed, dressed in a loincloth, and laid on a bier. He is covered with a sheet and redpowder is sprinkled over the sheet. He is carried on the shoulders of four men to the burning ground. After the body is burnt the mourners return home. On the third day, the chief mourner, accompanied by a few male relations, goes to the burning ground, removes the ashes and unburnt bones, and throws them into water. The family of the dead is unclean for ten days. On the morning of the eleventh they drink water in which a Bráhman's toe has been dipped and become pure. Every year in the month of *Bhádrapad* or August-September they perform the anniversary of the deceased, when they offer cooked food to crows and feast castemen. Kunbis worship all Bráhmanic gods and goddesses, and follow the doctrines of Tukárám, Dnyáneshvar, and Námdev. Others who worship Vithoba of Pandharpur are called *Málkaris* or wearers of basil bead necklaces. The names of their family gods are Bahiroba, Jakoba, Jotiba, Khandoba, Mhasoba, and Narsoba; and of their godesses Ambábái, Bhaváni, Bhávkái, Chopdái, Ekviri, Jakái, Jugái, Kálkái, Phirangái, Margai, Satvái, Vithli, and Yallamma. The only animals which Kunbis offer to please their deities are he-goats, cocks, and chickens. They offer them to Mhasoba in the month of *Áshádh* or June-July and to Ambábái in *Áshvin* or September-October on Dasara Day, and on the fifteenth or full-moon of *Mágh* or January-February. Animal sacrifices are not confined to these two deities, they are offered to all house gods. They make vows both to house and village gods, and believe in witchcraft holding witches and sorcerers in great respect. They believe in omens and consider it lucky if a crow flies to the right and a *tás* or the blue jay Coracias indica to the left. On going out they think it lucky to meet an unwidowed woman with a full waterpot

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on her head, a milkmaid with milk pots, or anybody with a dish of cooked food. If a cat, a bareheaded Bráhman, a barber with his shaving gear, or a widow happen to pass before them while going out, they consider it unlucky and go back. They hold it very unlucky if a lighted lamp falls on the ground and goes out; or if a house-lizard drops in front of them or on them. The only living animal they worship is the cow. They also worship clay images of bullocks on the full-moon of *Áshádh* or June-July, and on that day they paint the horns of their cattle especially of their bullocks, feed them on sweet dishes, and allow them to rest. They worship the sweet basil and the Indian fig tree. Their priests are ordinary village Bráhmans to whom they pay great respect. They go on pilgrimage to Jotiba of Vadi-Ratnágiri nine miles north-west of Kolhápur in the months of *Chaitra* or March-April and *Shrávan* or July-August; to Narsoba's Vádi on *Guru-dvádashi* in *Áshvin* or Sept.-Oct. and in the month of *Mágh* or January-February; to Pandharpur on the eleventh of the first halves of *Áshádh* or June-July and *Kártik* or October-November; to Álandi and Dehu in Poona and Tuljápur in the Nizám's country, and even to Benares at any time during their lives. The holidays kept by Kunbis are the *Pádva* or New Year's Day which falls in *Chaitra* or March-April. On this day they hoist a flag or *gudhi* in front of their house in honour of the new year. On the fifteenth a feast is held in honour of the god Jotiba when the chief dish is rolly polies or *puranpolis*. *Akshayatritiya* which falls on the third of *Vaishákh* or April-May is kept as a feast. The full-moon of *Áshádh* or June-July on which they worship clay bullocks, they consider to be the most important of their holidays. On the fourth of *Bhádrapad* or Aug.-Sept. comes *Ganesh-chathurthi* or Ganpati's Fourth when earthen images of Ganpati are made and worshipped and a dish of rice flour balls stuffed with cocoakernel scrapings and molasses is prepared in their honour. The first nine days of *Áshvin* or September-October are called *Navrátra* when an earthen jar filled with water with a cocoanut on the top is worshipped in honour of the goddess Ambábái. On the tenth they worship weapons and field tools and feast on sweetmeats, flesh, and liquor. In the afternoon villagers go in procession as far as the village boundary or *gávshinv*. Here the village headman worships the *ápta* or *shami* tree with the help of the village Bráhman, and on their return they distribute leaves to their relations and friends. On Great *Sankránt* Day or the twelfth of January, they present sugared sesame to their friends and acquaintances, and during *Shimga* in March-April they burn and worship the *Holi* bonfire, and on the following day daub one another with dirt. Four days later on *Rang-panchmi* Day they throw red water over each other and term it *shimpan* or the sprinkling. During these festive occasions Kunbis dress in rich clothes, and those who can afford it eat fowls and mutton and drink liquor. Their fasts are the *Ekádishis* or elevenths of *Kártik* or October-November and *Áshádh* or June-July, *Shivrátra* in January-February, *Gokuláshtami* in August, *Rám-navmi* in March-April, and all Mondays in *Shrávan* or July-August. The famine of 1876-77 reduced a number of Kunbis to poverty. The western Kunbis are generally in debt and those of the east are better off. Some of them send their boys to school, but their condition on the whole is poor.

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Ma'lis, or Gardeners, are returned as numbering 1407 and as found chiefly in Karvir and Panhála. They are divided into Lingáyat and Marátha Mális, who do not eat together or intermarry. They are dark and strong. Except a few who speak Kánarese all speak Maráthi. They are hardworking and orderly. They are husbandmen and gardeners, and grow and sell vegetables. They are helped in their calling by their wives and children. Some are moneylenders. The men pass their time in the fields and gardens and the women take the vegetables to market to sell. Most are Lingáyats and their head priest the Svámi of Kadápa's *math* or monastery which is about nine miles from Kolhápur, attends their marriages. In manners and customs Marátha Mális do not differ from cultivating Maráthás, and though they do not eat or marry with them, Lingáyat Mális resemble Lingáyat Vánis. Some Mális of both classes send their boys to school, but few can be said to be well off.

Raddis.

Raddis are returned as numbering 574 and as found mainly in Gadinglaj. They are believed to have come to the State from the south. Their home speech is Telugu. They are husbandmen and resemble Kunbis in all respects. They are Smárts in religion.

CRAFTSMEN.

Craftsmen include twenty-one classes with a strength of 52,574 or 6·57 per cent. The details are :

Kolhápur Craftsmen, 1881.

Division.	Males.	Females	Total.	Division.	Males.	Females	Total.
Beldárs	397	361	758	Rangáris ...	37	51	88
Buruds	469	431	900	Ráuls	111	118	229
Gavandis ...	42	45	87	Sangars	538	473	1011
Hanbars ...	2122	2040	4162	Shimpis	2821	2845	5666
Jingars	213	181	394	Sonárs	2913	2758	5671
Kásárs	220	159	379	Sutárs	5960	5491	11,451
Koshtis	3350	3081	6431	Támbats ...	78	82	160
Kumbhárs ...	4282	4227	8509	Telis	1065	1035	2100
Lohárs	1067	1034	2101	Upárs	610	602	1212
Otáris	118	111	229				
Pánchâls ...	417	402	819	Total ...	26,929	25,645	52,574
Pátharvats ...	99	118	217				

Beldárs.

Belda'rs, or Pickaxe Men, are returned as numbering 758 and as found in small numbers over the whole State. They are tall, dark, robust, strong, hardworking, and quarrelsome. They speak incorrect Maráthi both at home and abroad, and live in dirty clumsy thatched houses. Their chief hereditary calling is working in stone and earth, hewing stone, and building wells. They have a bad name as thieves, with their wives and children attending fairs and river-bank gatherings. The men engage some stranger in talk while the children carry off his property, or one of the gang comes close to women who are seated perhaps cooking on a sandy river side with a box of valuables near, stops as he passes and sits down as if to relieve himself and while the woman turns her head away seizes and hides in the sand any valuables he can lay his hands on. They earn enough to support themselves, but are given to drink and are badly off. They keep all Hindu fasts and feasts and their favourite gods are Khandoba and Jotiba.

Buruds.

Buruds,[1] or Basket Makers, are returned as numbering 900 and

[1] Details of the Lingáyat Burud customs are given in the Ahmadnagar Statistical Account.

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as found all over the State. They claim descent from Medárket one of the followers of Basav (1100-1168) the founder or reviver of the Lingáyat faith. In look, food, dress, and dwelling they are similar to the Buruds of Ahmadnagar. They are hardworking and fond of drink and spend most of their earnings on liquor and in marriages. They keep all Hindu fasts and feasts and worship Shiv. Their priests are Jangams, but they also ask Bráhmans to their marriages. Their religious teacher is Shiddhgiri of Kanheri in Sátára. They make bamboo baskets, winnowing fans, mats, and cages, and live from hand to mouth. They have a caste council and settle social disputes at caste meetings. Few send their boys to school. They do not take to new pursuits, and are a poor class.

Gavandis.

Gavandis, or Masons, are returned as numbering eighty-seven and as found in towns. They are said to be the offspring of a Bráhman widow by a *sanyáshi* or Bráhman ascetic. In food, dress, look, and social religious customs they in no way differ from local husbandmen with whom they eat but do not marry. As a class they are quiet, hardworking, clean and neat in their habits, and hospitable. They cut and dress stone and build walls and are well-to-do. They have a caste council and send their boys to school.

Hanbars.

Hanbars, or Cattlekeepers, are returned as numbering 4162 and and as found in Karvir and Gadinglaj. The name *Hanbar* means possessor of cattle with upright horns. According to their religious rules they ought to live in forests, keep herds of cattle, and sell milk and clarified butter, eat only once a day wearing a wet cloth, and never look at a lamp or engage in tillage. Now-a-days they do not keep these rules, many of them till, and a few serve as messengers and labourers or field workers. In look, food, dress, and customs they differ little from ordinary husbandmen. They have their own priests and their favourite gods are Alamprabhu, Krishna, and Sidhoba. They also offer sandal, flowers, and sweetmeats to the serpent or *Nág* on the dark lunar eleventh or *ekádashi* in *Kártik* or October-November. They have a caste council and settle social disputes at caste meetings. They do not send their boys to school. They are hardworking and thrifty but poor.

Jingars.

Jingars,[1] or Saddlemakers, are returned as numbering 394 and as found only in towns. In look, food, dress, drink, and dwelling, they are the same as the Sholápur Jingars and Káranjkars. As a class they are clean, neat, hardworking, orderly, and thrifty, and their speech at home and abroad is a corrupt Maráthi. They are saddlemakers, bookbinders, carpenters, copper and brass smiths, landholders, cultivators, and ironsmiths. Those who do not work in leather are called Káranjkars or fountain makers. A few Jingars repair carriages and watches and prepare dolls of paper and earth and sell them at local fairs, and make and sell clay figures of Ganpati in the month of *Bhádrapad* or August-Septemper. Jingars and Káranjkars eat together and intermarry, and their religious and social customs are the same as those of

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[1] Details of the Jingar customs are given in the Sholápur Statistical Account.

Sholápur Káranjkars. Their priests are ordinary Marátha Bráhmans. Few among them know how to read and write, but many send their boys to school, and they are a thriving class.

Kásárs.

Ka'sa'rs, or Bellmetal Smiths, are returned as numbering 379 and as found only in towns. They belong to the Jain sect, and like other Jains wear the sacred thread and worship the Jain deities Kállamma and Párasnáth, eschew flesh, and have their social disputes settled by the Jain pontiff Lakshmisen. They speak Kánarese at home and Maráthi abroad. They deal in copper and brass vessels and glass bangles and fit glass bangles on the wrists of married Hindu women. They are clean neat and orderly, and dress like Bráhmans. They send their boys to school and are in easy circumstances. Their social and religious customs are the same as those of the local Jains.[1]

Koshtis.

Koshtis,[2] or Weavers, are returned as numbering 6431 and as found in towns and large villages. Kolhápur weavers include six classes, Devángs, Hatkars, Khatris, Koshtis, Láds, and Sális. Of these Koshtis and Sális, though they do not eat together or intermarry, resemble each other in look food dress and customs, and form the bulk of the local weavers. Devángs and Hatkars who are Lingáyats and can be readily known by the *ling* tied round their necks are found in small numbers, and Khatris[3] and Láds are rare. The following details apply to Koshtis and Sális. They say they have come from Paithan on the Godávari but when and why none of them can tell. As a class they are thin and weak, and in look, food, dress, drink, speech, and customs resemble the ordinary local husbandmen. They worship all Bráhmanic gods, keep the usual Bráhman fasts and feasts, and ask local Bráhmans to conduct their marriages. Boys are married between twelve and twenty and girls generally before they come of age. The boy's father pays the girl's marriage charges and makes a money present to her father. Their marriage guardian or *devak* is a mango or *umbar* Ficus glomerata twig and boys are given a sacred thread to wear a short time before the marriage by the priest. They bathe daily and offer sandal-paste, flowers, burnt frankincense, and food cooked in the house to their loom which they say represents the *ling* or Shiv's emblem. Widow marriage and polygamy are allowed but polyandry is unknown. Their women help them, but they are badly off owing to the importation of machine-made cotton goods. Some have taken to tillage and many work as labourers. They are a falling class.

Kumbhárs.

Kumbha'rs, or Potters, are returned as numbering 8509 and as found in small numbers over the whole State. They are divided into Marátha Kumbhárs and Rajput Kumbhárs, who do not eat together or intermarry. Marátha Kumbhárs have no tale of their origin or any memory of former settlement. Rajput Kumbhárs say they came into the State about two hundred years ago. The

[1] Details are given under Jains.
[2] Details of Koshti customs are given in the Ahmadnagar Statistical Account.
[3] Details of Khatris are given in the Ahmadnagar and Sholápur Statistical Accounts.

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CRAFTSMEN.
Kumbhárs.

bulk of the Kolhápur potters are Marátha Kumbhárs, and the Rajputs are a very small body. The men of both classes shave the head except the topknot and the face except the moustache, and in look, food, dress, and customs the Maráthás resemble local husbandmen. The Rajput Kumbhárs are like local Rajputs in dwelling, food, dress, and look, and in social and religious customs. Both at home and abroad the Maráthás speak a corrupt Maráthi and the Rajputs a corrupt Hindustáni. As a class Kumbhárs are hardworking and thrifty. The Rajputs are brickmakers only and as they find themselves unable to compete with the Maráthás they have taken to fuel-selling and charcoal-burning. The Maráthás enjoy the monopoly of making and selling earth vessels and toys. Marátha Kumbhárs are paid in cash except in villages where they are one among the village staff of servants and are paid in grain at harvest. Their women and children help in their calling. Except that among Marátha Kumbhár mourners men do not shave the face after a death, their social and religious customs are the same as those of local husbandmen. They have a caste council and a headman or *mehtar* and settle social disputes at caste meetings or *pancháyats*. Rajput Kumbhárs are a declining people and Marátha Kumbhárs are fairly off. Bhándu Kumbhárs, seemingly a branch of Marátha Kumbhárs, are found at Panhála. They earn their living by making and selling earthen images. In look, food, dress, and customs they are the same as Marátha Kumbhárs. They practise polygamy and bury their dead. They are a steady class.

Lohárs.

Loha'rs,[1] or Blacksmiths, are returned as numbering 2101 and as found in small numbers over the whole State. They are cultivators and a few hold rent-free land. They worship all Hindu gods and goddesses and keep all their feasts or fasts, and their favourite deities are Khandoba, Sidhoba, and Yallamma. In look, food, dress, and customs they are the same as Ahmadnagar and Poona Lohárs. They employ Bráhmans at their marriages and Jangams at their funerals. They are hardworking and earn enough to support themselves, but are given to drink and are badly off. They settle social disputes at meetings of castemen and seldom send their boys to school.

Otáris.

Ota'ris,[2] or Casters, are returned as numbering 229 and as found over the whole State and chiefly in the town of Kolhápur. They are dark strong and well made, their speech both at home and abroad is a corrupt Maráthi, and they live in one-storeyed houses with mud walls and tiled or thatched roofs. They have bullocks for carrying their goods and are fond of pets. In food drink and character they do not differ from the Ahmadnagar Otáris. They make and sell brass and copper vessels, but are badly off on account of the competition of imported goods. Their favourite deity is Kállamma, and they worship all Bráhmanic and local gods and goddesses and keep the usual Hindu fasts and feasts. Their social and religious customs are the same as those of Poona Otáris. They have a caste council

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[1] Details of Lohár customs are given in the Ahmadnagar Statistical Account.
[2] Details of Otári customs are given in the Ahmadnagar Statistical Account.

and settle social disputes at caste meetings. Few among them send their boys to school or take to new callings. Though honest and thrifty, they dislike hard work and are poor.

Pánchâls.

Pa'ncha'ls,[1] a name of doubtful origin generally supposed to mean the five craftsmen, are returned as numbering 819 and as found in towns and large villages. They speak Kánarese at home and Maráthi abroad. In look, food, dress, and dwelling, and social and religious customs they are the same as the Sholápur Pánchâls. They are clean and neat in their habits, hardworking, orderly, and thrifty. They are carpenters, coppersmiths, goldsmiths, and casters of brass and copper vessels. They keep all Bráhmanic fasts and feasts and worship the usual Bráhmanic gods and goddesses. Their family goddess is Kálikádevi and their priests belong to their own caste. They have a caste council and settle social disputes at caste meetings under their headman. A few send their boys to school and as a class are well-to-do.

Pátharvats.

Pa'tharvats, or Stone Dressers, are returned as numbering 217 and as found only in towns. Pátharvats are of several classes Maráthás, Lingáyats, Jains, and Musalmáns. The Marátha Pátharvats dress like Kunbis and do not differ from them in food or in religious and social customs. Their favourite goddess is Kállamma and they eat but do not marry with Marátha Kunbis. Their calling is well paid but they spend their earnings in liquor. They have a caste council and settle social disputes at caste meetings. Few of them send their boys to school.

Rangáris.

Ranga'ris or Dyers, including Niláris or Indigo Dyers, are returned as numbering eighty-eight and as found only in towns. They belong to the Shimpi caste, and in look, food, dress, dwelling, and social and religious customs are the same as Shimpis. They worship all Bráhman and local gods and goddesses and keep the usual fasts and feasts, and their priests are local Bráhmans who conduct their marriage and death ceremonies. Their calling is well paid and they are fairly off.

Ráuls.

Ra'uls are returned as numbering 229 and as found in all parts of the State. In look, food, drink, dress, and customs they resemble Marátha Kunbis with whom they eat but do not marry. Their favourite god is Mahádev, but they worship all Bráhmanic and local deities and keep the regular fasts and feasts. They are players and beggars, and weave strips of coarse cloth and tape. They have a caste council. They do not send their boys to school, and are poor.

Sangars.

Sangars, or Wool Weavers, are returned as numbering 1011 and as found in small numbers over the whole State. They seem to have been formerly Lingáyats or followers of Basav (1100 - 1168) whose priests or Jangams they still employ at their marriage and death ceremonies, and to settle their caste disputes. In look, food, dress, dwelling, and customs they do not differ from the Poona Sangars. They weave and sell coarse blankets and the women do as much work as the men. They worship all Hindu gods and

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[1] Details of Pánchâl customs are given in the Sholápur Statistical Account.

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goddesses, and keep the regular fasts and feasts. Their favourite gods are Bahiroba, Khandoba, and Mhasoba. They have a caste council, and some of them send their boys to school. Though they are hardworking and thrifty their calling is poorly paid and they live from hand to mouth.

Shimpis.

Shimpis[1], or Tailors, are returned as numbering 5666 and as found all over the State but chiefly in towns. They claim descent from the sister of Námdev a staunch devotee of Vithoba of Pandharpur, who is said to have been born of a shell or *shimpi*. Originally it is said Shimpis were both dyers and tailors, but in time, probably from its unpleasantness, dyeing came to be looked down on and is now the calling of a distinct caste called Rangáris. In look, food, dress, and customs the Kolhápur Shimpis are the same as the Sátára and Ahmadnagar Shimpis. As a class Shimpis are clean and neat in their habits, quiet, orderly, and hardworking, but proverbial cheats. They are cloth-dealers and tailors. They worship all local and Bráhmanic gods and goddesses, and keep the usual fasts and feasts. Their priests are local Bráhmans who conduct their marriage and death ceremonies. They belong to the Vaishnav sect, and their favourite god is Vithoba of Pandharpur. The worshippers of Vithoba wear a *tulsi* bead necklace and on the lunar elevenths or *ekádashis* in *Áshádh* or June-July and *Kártik* or October-November, visit his shrine at Pandharpur in bands carrying yellow flags. When they come back they feast friends and kinsfolk in honour of Vithoba. They have a caste council and send their boys to school. Formerly they received much patronage from the local Marátha noblemen and chiefs and were well-to-do. A few have begun to use sewing machines, but as a class they are not so well off as they formerly were.

Sonárs.

Sonárs[2], or Goldsmiths, are returned as numbering 5671 and as found over the whole State. They are divided into Deshasths, Konkanasths, Sádás, Ajhrás, Pardeshis, Vidurs or Dásiputras, and Khándeshis, who neither eat together nor intermarry. Deshasths and Konkanasths, to whom the following details mostly apply, are looked upon as higher than the rest. They look and dress like Bráhmans and speak a corrupt Maráthi with a drawl. In food, dress, house, character, and customs they are the same as Ahmadnagar Sonárs. They are moneychangers and make gold and silver ornaments. They worship all Bráhmanic and local gods and goddesses and keep the usual fasts and feasts. Their priests are men of their own caste who conduct their thread-girding marriage and death ceremonies. The Deshasth and Konkanasth Sonárs, who resemble each other most, gird their boys with the sacred thread between eight and fourteen and marry them before they are twenty-five. Girls are married before they come of age. They forbid widow marriage, know nothing of polyandry, and allow and practise polygamy. All their ceremonies they say are the same as Bráhman ceremonies. They are bound together as a body

[1] Details of Námdev Shimpi customs are given in the Ahmadnagar and Sátára Statistical Accounts.

[2] Sonár details are given in the Ahmadnagar Statistical Account.

and settle social disputes at meetings of castemen. They give some elementary schooling to their boys, but as soon as they are of use keep them at home. The other classes of Sonárs resemble local Kunbis in all points and their priests are Deshasth Bráhmans. They do not gird their boys with the sacred thread, and use animal food and drink liquor. The higher classes of Sonárs are fairly off, but the other classes find their calling ill-paid and barely earn a living.

Sutárs.

Suta'rs, or Carpenters, are returned as numbering 11,451 and as found over the whole State. They are divided into two classes Maráthás and Kánadás, the latter looking down on the former with whom they neither eat nor marry. As a class Marátha Sutárs are strong, dark, regular featured, and well built, and live in one-storeyed houses with mud walls and tiled or thatched roofs. In look, food, speech, dress, and customs they resemble the Sutárs of Poona and Ahmadnagar. Their family gods are Jotiba, Khandoba, and Vithoba. Unlike the Kánadás who have their own priests the priests of Marátha Sutárs are local Bráhmans who conduct their marriage and death ceremonies. At present the work both of Kánada and Marátha Sutárs is in great demand, and they earn enough to keep themselves and their families in comfort. A few are husbandmen and hold rent-free lands in return for their services to villagers as one of the *balutedárs* or village staff.

Támbats.

Ta'mbats, or Coppersmiths, are returned as numbering 160 and as found only in towns. They are said to have come from the Konkan about the middle of the eighteenth century. They are middle sized and thin, but strong and muscular. They look and dress like Bráhmans and claim to be Pánchâls. They speak a corrupt Maráthi and their houses are like those of Sonárs. They say they are vegetarians. They make and sell brass and copper vessels. They worship all local and Bráhmanic gods and goddesses and keep the usual Hindu fasts and feasts. Their family goddess is Kállamma of Shirshingi in Belgaum. They employ their own priests and perform ceremonies like those of Bráhmans. They gird their boys with the sacred thread between eight and fourteen and marry them between fourteen and twenty, the boy as a rule paying the girl's father a sum of money. They have a caste council and settle social disputes at caste meetings. On account of the increasing use of glass and China ware, the Támbats say their goods are in less demand than they used to be.

Telis.

Telis, or Oilmen, are returned as numbering 2100 and as found in small numbers over the whole State. They include two divisions Marátha and Lingáyat Telis. Lingáyat Telis have a separate recognised head of the caste and employ Jangams to conduct their marriages and births. They bury their dead. Marátha Telis eat with local Marátha Kunbis, but marry among themselves only, and employ Bráhman priests to conduct their ceremonies. Telis are hardworking, honest, and thrifty. The growing use of kerosine oil has not yet affected their craft. They are a steady class.

Upárs.

Upa'rs, or Grindstone Makers, are returned as numbering 1212 and as found in small numbers in towns and large villages. In look

Chapter III.
People.
CRAFTSMEN.
Upárs.

food dress and dwelling they do not differ from ordinary Kunbis or Mális. They claim to be mediums and to have intercourse with gods and spirits. Sometimes they put on a Marátha dress and a large bead necklace and sit at a ford or riverside counting their beads as if absorbed in prayer and holy thoughts, but when the chance offers they make away with the property of travellers who happen to halt or rest near them. They are grindstone-makers and cut and dress stone, and make salt from earth. Their family god is Hanumán, and they worship all local and Bráhmanic gods and goddesses and keep the usual fasts and feasts. Their customs are the same as Kunbi customs. They allow widow marriage and polygamy but not polyandry. They either burn or bury the dead and mourn them ten days. They have a caste council and settle social disputes at meetings of castemen. Few among them send their boys to school, and as a class they live from hand to mouth.

MUSICIANS.

Musicians include five classes with a strength of 11,253 or 1·40 per cent of the Hindu population. The details are:

Kolhápur Musicians, 1881.

Division.	Males.	Females.	Total.
Bháts	540	592	1132
Dásris	85	113	198
Davris	557	557	1114
Ghadshis	118	95	213
Guravs	4362	4234	8596
Total ...	5662	5591	11,253

Bháts.

Bha'ts, who are returned as numbering 1132, formerly bards and praisers, are famous for their talkativeness. They eat the flesh of goats and sheep. The demand for their services has to a great extent ceased. Most have taken to tillage. The rest beg and recite the doings and praises of kings. They claim a Kshatriya origin but rank with Maráthás. Their favourite gods are Bálájі, Mahádev, Máruti, and Vithoba. They wear necklaces of *tulsi* beads, and allow polygamy and widow marriage. They have no recognized head.

Dásris.

Da'sris, literally Slaves, are returned as numbering 198 and as found only in Katkol. They are strolling players of two classes one who prostitute and the other who do not prostitute their women. They neither eat together nor intermarry. Their home speech is Telugu. They do not own houses but live in poor tents called *páls* or booths. Their ordinary food is millet bread, pulse, chillies, and salt, but they eat all kinds of flesh except the flesh of the hog and of the cow. They are idle and thriftless and move from village to village begging and performing. Their wives and children help in their calling. Socially they rank below Kunbis. Their favourite gods are Máruti, Vyankatpati, and the goddess Yallamma, whose images they keep in their houses. They worship the usual Bráhmanic gods and goddesses, keep the usual fasts and festivals, and employ as priests the ordinary village Bráhmans whom they treat with respect. They either bury or burn their dead and are poor.

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People.
MUSICIANS.
Davris.

Davris, or Players of the *daur* drum, are returned as numbering 1114. Of several divisions Marátha Davris are alone found in Kolhápur. They eat but do not marry with Maráthás. They have the ancient and still respected privilege of living in the out-houses of the temples of Rankoba and Bahiroba. They eat fish, fowls, and the flesh of goats, wild cats, and foxes, but not of cattle. They wear a thread to which is tied a whistle or *shingi* made of wood or deer's horn. At the houses of Maráthás and others whose family gods are Jotiba and Bahiroba they perform the *gondhal* dance at marriages, or on the fulfilment of vows, and play a small *daur* or drum.[1] They also beg, and are husbandmen and landholders. The names of their family gods are Bahiroba, Jotiba, Mahákáli, Rankoba, and Temblái. Their priests are the ordinary village Bráhmans. In their initiation ceremony holes are made in the lobes of their children's ears and gold rings are put in them. They marry their widows, allow polygamy, and bury their dead. Important disputes are settled by their spiritual guide or *guru*, a slit-eared or Kánphátya Gosávi who lives at Battis Shirála in Sátára.

Ghadshis.

Ghadshis are returned as numbering 213. They are hereditary musicians and some are husbandmen and day labourers. They eat from Kunbis but Kunbis look down on them and do not eat from them or marry with them. Their priests are the ordinary village Bráhmans and their customs are like those of Kunbis. Their social disputes are referred to Bráhman priests whose feet-washings they drink. They do not send their boys to school, and though good musicians, are badly off.

Guravs.

Guravs, or Priests, are returned as numbering 8596. They are divided into Nilkanths, Khotásanes, and Lingáyats. The Khotásanes eat flesh and dine with Kunbis and employ Kumbhárs and Davris at their funerals. The Nilkanths and Khotásanes wear the sacred thread, and the Lingáyats the *ling*. Guravs are hereditary worshippers of village gods for which service they generally hold rent-free land. They are also paid in grain by the villagers at harvest time. They have a further source of income in the proceeds of the offerings made to the gods. They also make leaf plates, blow brass horns, and beat drums. They worship Shiv. The priests of Nilkanths and Khotásanes are ordinary village Bráhmans, while those of the Lingáyat Guravs are Jangams.

SERVANTS.

Servants include two classes with a strength of 12,784 or 1·77 per cent of the Hindu population. The details are:

Kolhápur Servants, 1881.

Division.	Males.	Females.	Total.
Nhávis ...	3859	3617	7476
Parits ...	2727	2581	5308
Total ...	6586	6198	12,784

Nhávis.

Nha'vis or Barbers, also called Hajáms are returned as numbering 7476 and as found in all towns and villages. They are divided

[1] Details of the *gondhal* dance are given in the Poona Statistical Account.

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People.
SERVANTS.
Nhávis.

into Marátha and Lingáyat Nhávis. The home speech of Maráthás is Maráthi and that of the Lingáyats is Kánarese. The Lingáyats are vegetarians, while the Maráthás eat fish and flesh and drnik liquor. Though poor the Hajáms take particular care to dress neatly. They are idle but sober and take pains to be agreeable to their patrons. They generally sit and wait for employment at the meetings of roads and streets. When not employed they spend their time in gossip and spreading the stories they hear in the streets or in rich men's houses. In the afternoons they have generally nothing to do. Some have taken to tillage thrashing and selling rice, in which they are helped by their women. Some Nhávi women follow cattle to the grazing grounds to gather cowdung which they dry and use for fuel or sell. In towns barbers are paid in coin and in villages in grain. Unlike the Khándesh barbers they are neither musicians nor torch-carriers. Formerly they practised surgery, but now owing to the spread of European surgery their services are in little demand. Hajáms are supposed to be the offspring of mixed marriages and hold a social position below Kunbis. The priests of the Lingáyat Hajáms are Jangams, and those of Marátha Hajáms ordinary Marátha Bráhmans. The Maráthás rub sandal on their brows and the Lingáyats rub ashes and tie a *ling* round their necks or round their arms above the elbow. Some have lately begun to send their boys to school. As a class they are poor.

Parits.

Parits, or Washermen, are returned as numbering 5308 and as found over the whole State. They say they came from Sátára with the Maháráj's family in the beginning of the eighteenth century. They are divided into Lingáyat and Marátha Parits. The Lingáyat Parits speak Kánarese and though Lingáyats neither eat nor marry with them, in food customs and religion are the same as Lingáyats. Marátha Parits speak Maráthi, and in food, dress, religion, and customs do not differ from Marátha Kunbis. As a class Parits are clean, quiet, contented, and hardworking. They are washermen and are helped in their calling by their women. They also till and hold rent-free lands. A few are labourers. The priests of the Maráthás are Bráhmans and those of the Lingáyats are Jangams. The social disputes of the Marátha washermen are settled by their headman who is called Mhetar. When a member of the caste has broken one of the leading caste rules, they seek the aid of the village astrologer or Joshi, and the defaulter is let back into caste after drinking the feet-washed water of a Bráhman and feasting the castemen. A few send their boys to school.

SHEPHERDS.

Shepherds include two classes with a strength of 42,150 or 5·86 per cent of the Hindu population. The details are:

Kolhápur Shepherds, 1881.

DIVISION.	Males.	Females.	Total.
Dhangars ...	20,132	18,194	38,326
Gavlis ...	1913	1911	3824
Total ...	22,045	20,105	42,150

SHEPHERDS.
Dhangars.

Dhangars, literally Cowmen, are found all over the State. They are said to have been created from the dust of Shiv's body. They are either an early local tribe or immigrants from the south. In support of their southern origin the division called Kánade Dhangars are said to be the latest settlement. They are divided into Dange or Hill and Mendhe or Sheep Dhangars, who eat together but seldom intermarry. Their surnames are Bárge, Kambre, Kolekar, Lándge, and Yedge, and parties bearing the same surname do not intermarry. They are dark, strong, and generally lean. They speak Maráthi, and in house, dress, and food are the same as Maráthás. They are dirty, quiet, hospitable, and orderly. They have a great name as weather prophets, foretelling rain and other changes of weather by observing the planets. The Danges who are said to get their name from grazing their cattle in the Sahyádri forests are cattle dealers. The Mendhes take their name from keeping flocks of sheep and goats, and are professional graziers selling wool and woollen thread and goats and sheep. They collect considerable quantities of grain in return for folding their sheep and goats in fields in want of manure. Their social position is below that of Kunbis. They worship all the Hindu gods and goddesses, and their favourite deities are Vithoba of Pandharpur, Mahádev of Udgiri in Kolhápur, Bahiroba of Kodoli near Panhála, and Sidhoba and Dhuloba of Chikurde in Sátára. The family priests of the Mendhes are the ordinary village Bráhmans, but the Danges have priests of their own class, who officiate at their marriages. They believe in sorcery and witchcraft, and hold caste councils. They do not send their boys to school. They have suffered by the recent marking off of lands for forest.

Gavlis.

Gavlis, or Cowkeepers, are found only in towns and large villages. They are divided into Marátha Gavlis, Lingáyat Gavlis, Dhangar or Shepherd Gavlis, Krishna Gavlis, and Rajput Gavlis, who neither eat together nor intermarry. They are clean and their women are generally fat and buxom. Rajput Gavlis speak Hindustáni, Lingáyat Gavlis Kánarese, and Marátha, Shepherd, and Krishna Gavlis Maráthi. The Gavlis are a quiet hard-working people who live by selling milk, curds, and butter, and keep herds of buffaloes and cows. Except of the Lingáyats, the favourite Gavli god is Krishna. The manners and customs of Maráthi-speaking Gavlis are the same as those of Kunbis, keeping the same fasts and feasts and employing Bráhmans in their marriages; the customs of Lingáyat Gavlis are like those of Lingáyats, and Jangams officiate at their marriages and funerals. They seldom send their boys to school and are generally well-to-do.

LABOURERS.

Labourers include ten classes with a strength of 17,534 or 2·27 per cent of the Hindu population. The details are:

Kolhápur Labourers, 1881.

Division.	Males.	Females.	Total.	Division.	Males.	Females.	Total.
Ambis ...	24	27	51	Khátiks ...	999	986	1985
Berads ...	2723	2554	5277	Kolis ...	3275	2965	6240
Bhandáris ...	215	181	396	Lonáris ...	443	383	826
Bhois ...	926	830	1756	Rámoshis ...	426	359	785
Ghisádis ...	77	76	153				
Kaláls ...	32	33	65	Total ...	9140	8394	17,534

Chapter III.
People.
LABOURERS.
Ambis.

Ambis, or Watermen, are returned as numbering fifty-one and as found in many river villages. They are ferrymen, taking passengers across the rivers when in flood during the rains for which they are partly paid by the grant of rent-free lands. During the fair season they act as husbandmen. Most of them are Lingáyats with Jangam priests to attend their funerals and marriages, and settle their social disputes. Their manners and customs are the same as those of other Lingáyats.

Berads.

Berads, apparently Biadarus or Hunters, called by the Musalmáns Bedars the fearless, are returned as numbering 5277 and as found all over the State chiefly in Gadinglaj. They are a settled class and live in regular houses. The Berads seem to be one of the leading early tribes of the Kánarese districts. A book account makes the founder of the tribe a *vyádh* or hunter named Kanayya a great worshipper of Shiv.[1] They seem to have come to Kolhápur from Belgaum under a chief or *náik* Gudadapa and settled at the village of Kuldini. Gudadapa gathered a large band of Berads and committed gang robberies in the surrounding districts. The hardheartedness of Berads is proverbial. They formerly moved about the country in gangs committing highway robberies. During the last fifty years they have been steadily hunted down by the Kolhápur government and forced to change plundering for tillage. The names in common use among men are Ishvara, Lakshman, Malla, Rám, Sidda, Subaya, and Tipya; and among women, Bálái, Lagma, Nilava, and Santa. Their surnames are Goladvár and Phadyálvár. Their home speech is Kánarese, and in look and make they are like the local Mángs and Mhárs. They are dark, strong, muscular, and coarse featured with gray lively eyes, flat nose, round high-boned cheeks, and flabby lips, short and lank head hair, small moustache, and ear-locks. They live in one-storeyed houses with mud and sun-dried brick walls and tiled or thatched roofs. Their house goods include metal and earth vessels, field tools, low stools, one or two cots, quilts, and blankets. They own cattle and rear dogs which are very useful to them in watching their cows and buffaloes and in hunting. Though small and poor their houses are clean and neat. Their staple food is millet bread, pulse sauce seasoned with garlic, onions, salt, chillies, and vegetables. They eat all kinds of flesh except beef and drink liquor. They use animal food particularly on holidays and when they can afford it. They give caste feasts at births, betrothals, marriages, and deaths, when the guests are served with wheat cakes, pulse, vegetables, and mutton, which they wash down with a cup of liquor, and sit all night singing *lávnis* or ballads and beating the *daph* drum accompanied by the one-stringed fiddle or *tuntune*. The men shave the head except the topknot and earknots and face except the moustache and whiskers; the women tie their hair in a back-knot or plait it into braids which hang loose down their back. The men dress in a loincloth or a pair of drawers, a shouldercloth, a shirt, and a coarse Marátha turban. The women wear a Marátha robe and bodice and do not pass the end of the robe back between the feet. Both men

[1] Bijápur Statistical Account p. 91.

Chapter III. People. LABOURERS. Berads.

and women have spare clothes for great days and wear ornaments like those worn by Maráthás. As a class they are clean, neat, active, hardworking, simple, and temperate. They are husbandmen and their women and children help in field work. Some of them are day labourers and a few are village watchmen. They work from six in the morning to eleven, take their food, rest for an hour or so, again go to their work, and return home at sunset. Women mind the house and go to the fields after and return before the men; children watch the cattle. They are busy from May to December and during the rest of the year they work as labourers or sell fuel. They earn enough to live on and under ordinary circumstances save. They have good credit, and as a class are not much in debt. They worship all Hindu gods and goddesses, and their family deities are Mahádev, Máruti, and Yallamma. They keep all Hindu fasts and feasts, and their priests are ordinary Bráhmans who conduct their marriages, but at deaths they ask a Lingáyat priest at the house. They have a strong belief in soothsaying witchcraft and spirit-possession, and consult oracles when they are in difficulty. They rank below Kunbis and above Mhárs and Mángs. They marry their girls between five and sixteen and their boys before they are twenty-five. They allow widow marriage and practise polygamy. They either bury or burn their dead and mourn nine days. They are bound together by a strong caste feeling. Their spiritual head or *guru*, whose authority shows no sign of declining, settles their social disputes at caste meetings. They send their boys to school and on the whole are well-to-do.

Bhandáris.

Bhanda'ris, literally Distillers, are returned as numbering 396 and as found in only a few villages. They are said to have come from the Konkan where they are in large numbers especially along the coast. Their surnames are Chaván, Jádhav, More, and Surve. The men are middle-sized, lean, and fairer than Kunbis. The women are fair like the men, short, and goodlooking. They speak Maráthi. In their way of living, food, religious observances, and customs they do not differ from Kunbis. Their name is from the Sanskrit *mand-hárak* or distiller. Their proper calling is palm-tapping; but as the number of palms in Kolhápur is small they have taken to tillage. Their family gods are Jávadári, Kálái, and Pávadái. They have a headman who settles social disputes at meetings of the caste.

Bhois.

Bhois, or Fishers, are returned as numbering 1756. They are divided into Pardeshi Bhois[1] or Káhárs and Marátha Bhois or more commonly called Bhois who neither eat together nor intermarry. They eat fish and flesh and drink liquor. They are hardworking quiet and contented. They are fishermen, litter-bearers, and husbandmen, and when at leisure busy themselves in preparing fishing nets. They rank below Kunbis and eat from them. Their priests are Bráhmans and their favourite deities Bahiri, Bhaváni, Khandoba, and Máruti. They have a recognized headman who settles their social disputes. They are poor.

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[1] Details of Káhár and Marátha Bhois are given in the Ahmadnagar Statistical Account.

Chapter III.
People.
LABOURERS.
Ghisádis.

Ghisa'dis, or Tinkers, who are returned as numbering 153, are believed to have originally come from Gujarát. Their surnames are Chaván, Sálunke, Shelár, Padvalkar, and Khetri. They are generally black and bearded like Musalmáns. They drink to excess. They work in iron, making shields, axes, ploughs, horse-shoes, and ladles. Their women help by bringing coal and blowing the bellows. Socially they rank below Kunbis. Their priests are Bráhmans and their family gods are Jotiba and Khandoba. Their customs are generally like those of Kunbis. They practise bigamy, pay for their wives, and either bury or burn their dead. Caste disputes are settled at meetings of the caste council. Their craft is depressed by the import of iron tools from Bombay and Poona. They cannot read or write, and do not send their children to school.

Kaláls.

Kala'ls, or Liquor Sellers, who are both Hindus and Musalmáns, are returned as numbering sixty-five. Butchers sometimes act as liquor-sellers but they are not called Kaláls. The Kaláls properly Lád Kaláls are a class of Rajputs, who for long have dealt in spirituous liquors and employ Musalmáns and Bhandáris as their agents. They live in thatched houses and own earthen and a few brass vessels. They deal in spirituous liquors and are labourers and field workers. In their social and religious customs they do not differ from Rajputs. Local Bráhmans officiate at their marriages but their spiritual head or *vushtambh* a man of their own caste must also be present. They allow widow marriage and polygamy and burn their dead. Their social disputes are settled by their teacher in the presence of their castemen. They send their boys to school and are generally poor.

Khátiks.

Kha'tiks, or Butchers, are returned as numbering 1985 and as found in towns and large villages. Their surnames are Ghátge, Puravalkar, Bhápte, and Shelke. They are active and intelligent. Formerly their business was confined to selling sheep and goats, the slaughtering work being done by Musalmáns. Now Marátha Khátiks act as butchers as well as meat-sellers, while others are husbandmen. Socially Khátiks are lower than Kunbis who neither eat nor drink from their hands. Bráhmans officiate at their marriages, and their manners and customs differ little from those of Kunbis. Their social disputes are settled by a headman or *mehtar*. They seldom send their boys to school, and are a thriving people.

Kolis.

Kolis, or Ferrymen, are returned as numbering 6240 and as found all over the State. They claim descent from the sage Válmik the reputed author of the Rámáyan. They are divided into Kabir Kolis, Mahádev Kolis, and Ráj-Kolis. Their surnames are Ghutenvar, Hugadvar, and Jatanvar. They are a hardworking, quiet, and hospitable people, but rude dirty and given to drink. They gather slake and sell lime nodules, catch and sell fish, and work ferries on rivers. Some are village servants and labourers and others make and sell sackcloth. Their favourite deities are Bahiroba, Jotiba, Mahádev, and the goddess Yallamma, and their priests are ordinary village Bráhmans. Social disputes are settled

Chapter III. People. LABOURERS. Londris.

at mass meetings by their head or *guru* called Ganáchár. They do not send their boys to school and are a poor class.

Lona'ris, or Cement Makers, are returned as numbering 826 and as chiefly found in the town of Kolhápur. The first Lonári that came to Kolhápur is said to have been named Ellapa, and to have come from Mándesh in East Sátára when the Kolhápur fort was building. In food, dress, religion, and customs, Lonáris are the same as Kunbis. In towns they sell fuel, coal, and lime and the few who live in villages are husbandmen. Their women help in burning and selling lime nodules. Their social disputes are settled at meetings of the leading members of the caste. They do not send their boys to school. Their calling is less thriving than it was partly from forest restrictions on the cutting of fuel and partly from the competition of a class of Rajputs called Balvars.

Rámoshis.

Ra'moshis are returned as numbering 785 and as found chiefly in Alta and Panhála. They claim descent from Rám, who they say created them when he passed through the Deccan to Ceylon. Their rites, ceremonies, and home speech seem to show a Telugu origin. They are divided into Chaváns and Jádhavs. Like Kunbis they eat fish, fowls, and the flesh of goats and deer, and differ little from them in house, dress, or customs. They have a bad name for committing thefts burglaries and gang and highway robberies, and stealing cattle and crops. Their children are petty thieves and robbers. They act as village watchmen and in return for their services hold rent-free lands and receive grain allowances. Some are labourers and others husbandmen. Their favourite god is Khandoba, but they worship the usual Bráhmanic gods and goddesses. Their priests are ordinary village Bráhmans. They practise bigamy and have to pay for their wives. They bury their dead.

UNSETTLED TRIBES.

Unsettled Tribes include four divisions with a strength of 5165 or 0·67 per cent of the Hindu population. The details are:

Kolhápur Unsettled Tribes, 1881.

Division.	Males.	Females.	Total.
Kaikádis	72	73	145
Korvis	629	638	1267
Lamáns	144	99	243
Vadárs	1868	1642	3510
Total ...	2713	2452	5165

Kaikádis.

Kaika'dis, or Basket Makers, are returned at 145 and as found all over the State wandering in search of work. At home they speak a mixed Kánarese and Telugu and abroad an incorrect Maráthi or Kánarese. In the rainy season they live in the skirts of villages in wretched leaf and branch huts and under trees during the dry months. They eat almost all kinds of flesh except beef, and drink liquor. They are dirty and poor but hardworking. They make baskets of *bábhul* twigs and cotton and *tur* stalks, and are day labourers. They rank below Kolis and are said to belong to the same tribe. They are Bráhmanic Hindus, and their favourite deities are

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People.
UNSETTLED TRIBES.

Khandoba and Máyákka. They practise polygamy, allow widow marriage, and pay for their wives. They bury their dead, raise tombs over their graves, and worship the tombs for three days.

Korvis.

Korvis, or Basket Makers, are returned as numbering 1267. They are a wandering tribe who make baskets and brooms from *tur* Cajanus indicus and cotton stems. They rear pig, play music, and when the chance offers, commit thefts and gang robberies. Their favourite deities are Hanumán, Vyankoba, and Yallamma, and their favourite month is *Shrávan* or July-August. The priests who conduct their marriages belong to their own caste, and except in *Bhádrapad* or August-September and the month in which the Musalmán *Muharram* falls they marry their children at any time. They practise polygamy, allow widow marriage, and pay for their wives. They either bury or burn their dead.

Lamáns.

Lama'ns, or Caravan Men, who are returned as numbering 243 are said to have come from Khándesh about two hundred years ago. They eat most kinds of flesh except the flesh of cattle. Their women wear the petticoat and short-sleeved bodice and bone ornaments. They are a wandering tribe and trade in grain and salt moving about during the fair season with large droves of pack bullocks, buffaloes, cows, and sheep, and sometimes camels. During the rains they live in the forests. Their chief holidays are *Shimga* in February-March, *Dasara* in September-October, and *Diváli* in October-November. Their priests are the ordinary village Bráhmans, and their favourite gods are Bálâji and Vyankatesh. They name their children on the twentieth day after birth and their marriages cost not less than £10 (Rs. 100). They burn the dead and have their social disputes settled by their headman in presence of the caste men. Since the opening of cart-roads the demand for their services has greatly declined.

Vadárs.

Vada'rs, or Quarrymen, are returned as numbering 3510. They are divided into Gádi or Cart Vadárs and Máti or Earth Vadárs, who eat together but do not intermarry. They are black, strong, well-built, and generally spare, and their home speech is Telugu. They live outside of villages in rude huts made of sticks mats and sugarcane leaves. Their staple food is millet, but they eat fish fowls and flesh of all kinds, being specially fond of rats. Their women do not wear the bodice, but are careful to wear glass and brass bangles round the left and right wrists. Though dirty and intemperate they are hardworking, thrifty, and hospitable. Gádi Vadárs are quarrymen, making grindstones and carrying stones on low solid wheeled carts; the Máti or Earth Vadárs dig wells and ponds. Their favourite gods are Máruti and Vyankoba, and they keep the usual Bráhmanic fasts and festivals. Their marriages occupy two days Sunday and Monday. On Sunday the turmeric ceremony takes place. On Monday morning an iron post is fixed in the ground and the bride and bridegroom are made to stand near it. Rice and holy water given by the *guru* or teacher are thrown over the pair but no texts are repeated. A dinner party on that day ends the ceremony. Vadár women are impure for thirty days after childbirth. They either bury or burn their dead. They do not send their boys to

school, but from their early years employ them to tend sheep and goats. As a class they are fairly off.

DEPRESSED CLASSES.

Depressed Classes include five divisions with a strength of 90,150 or 11·77 per cent of the Hindu population. The details are:

Kolhápur Depressed Classes, 1881.

Division.	Males.	Females.	Total.
Bhangis	66	62	128
Chámbhárs	5248	4971	10,219
Dhors	617	549	1166
Mángs	6779	6544	13,323
Mhárs	32,510	32,804	65,314
Total ...	45,220	44,930	90,150

Bhangis.

Bhangis, or Nightsoil Men, are returned as numbering 128 and as found chiefly in Kolhápur town. They are dark and strongly built, and both at home and abroad speak an incorrect Hindustáni. They live in clean one-storeyed houses, and eat better food than other depressed classes. Their staple food is millet, rice, wheat, split pulse, vegetables, and occasionally fish and flesh. They smoke tobacco, hemp, and opium, and drink liquor. In the morning when they go their rounds the men wear tight trousers, a jacket, and a cap. The women wear either the petticoat, open-backed bodice and head-scarf, or the robe reaching to the knee with the skirt tightly drawn back between the feet and a small tightfitting bodice with short sleeves and a back. They are generally sluggish, weak, timid, and drunken, but contented and orderly. The men are fond of show and pleasure. When a Bhangi is dressed in his best it is hard to say to what caste he belongs. He wears a white or red turban, a white coat and jacket, and a silk-bordered shouldercloth with a silk handkerchief in his hand. They are scavengers and nightsoil men, cleaning the town from daybreak to ten. They are paid £1 to £1 4*s*. (Rs.10-12) a month. In religion they are half Musalmáns half Hindus, repeating prayers from the Kurán and at the same time worshipping Hindu gods. They rank as the lowest of all Hindu castes. Their social disputes are settled at caste meetings. They do not send their children to school, and show no signs of bettering their condition.[1]

Chámbhárs.

Chámbhárs, or Leather Workers, are returned as numbering 10,219 and as found over the whole State. They claim descent from Arálaya, one of the sons and great worshippers of Shiv, who incurred Shiv's displeasure by making a pair of shoes of his own skin which he presented to the god. As a punishment he was doomed to be a cobbler for life. They have no memory of any former home. The names in common use among men are Ápya, Haibati, Mahádu, and Ráma; and among women, Ahilya, Dhondu, Lakshmi, and Rukmini. They belong to two divisions those that make shoes for the higher classes, and those that make shoes for Berads, Mángs, and Mhárs. Though they neither eat together nor intermarry these two classes are similar to one another in every respect. As a class

[1] Details of Bhangis are given in the Poona Satistical Account.

Chapter III. People. DEPRESSED CLASSES. *Chámbhárs.*

Chámbhárs are fair, middle-sized, a little round-shouldered, and weak with large gray eyes, gaunt cheeks, thin lips, and lank head and face hair. Their women are well built with regular features and fairer than Kunbi women. Both at home and abroad they speak a corrupt Maráthi and live in one-storeyed houses with mud and sun-dried walls and tiled or thatched roofs, with a small open veranda and courtyard where they tan hides and work in leather. Besides their working tools and a store of hides their house goods include metal and earth vessels, quilts, low stools, and blankets. They rear cows and buffaloes and poultry. Their staple food includes millet bread, pulse, and a pounded mixture of onions garlic and chillies. They eat flesh except beef and pork. They eat flesh whenever they can afford it, and drink liquor. Except by being less clean their dress does not differ from the Kunbi dress. As a class Chámbhárs are quiet, honest, hardworking, even-tempered, and free from crime. They make shoes, water-bags, and harness work to order, and sometimes take job work by contract. They work from six to ten in the morning, breakfast, and again work till two in the afternoon when they again eat and work till eight at night. The Chámbhár's is one of the few callings that have not suffered from European competition. On the contrary they are better paid than they formerly were. Besides by making shoes a few Chámbhárs earn their living as husbandmen. Chámbhárs rank above Mángs and Mhárs. They worship all local and Bráhmanic gods and goddesses, chiefly Mahádev and Yallamma, and they keep the usual Bráhmanic feasts and fasts. Their priests who are Bráhmans name the lucky day for the marriages and conduct the ceremony[1] standing at a distance. They make pilgrimages to Singanápur in Sátára, to Yallamma in Belgaum, and to Jotiba's hill in Vádi-Ratnágiri nine miles north-west of Kolhápur. They have a religious teacher to whom they pay a yearly money tribute, but whom they do not ask to settle social disputes which are referred to a council of elderly castemen. An appeal from the caste lies to a Chámbhár Gosávi at Siddhgiri whose decrees are final. Smaller breaches of caste rules are punished with fines which take the form of a caste feast and no one is allowed to smoke, drink, or eat with any one who is out of caste. They do not send their boys to school or take to new pursuits, but their calling is well paid and they earn enough to live on and to save.

Dhors.

Dhors,[2] or Tanners, are returned as numbering 1166 and as found in towns and large villages. Their names and surnames are the same as those among Mhárs, and in food, look, dress, and customs they do not differ from the Dhors of Ahmadnagar and Bijápur. They eat flesh except beef and drink liquor. They tan hides and make and repair water-bags. The women mind the house and help the men in their calling. Besides as tanners Dhors work as husbandmen. Though they rank above Mhárs and Mángs their touch is thought to pollute high and middle class Hindus. They worship all

[1] Details of Chámbhár customs are given in the Ahmadnagar Statistical Account.
[2] Details of Dhor customs are given in the Bijápur Statistical Account.

Dhors.

Hindu gods and goddesses and keep the regular fasts and feasts. Their family gods are Jotiba, Náikoba, and Yallamma, and their priests are village Bráhmans who name a lucky day for their marriages and repeat verses at the lucky moment standing at a distance from the Dhor marriage booth. Dhors settle caste disputes at meetings of castemen subject to the decision of the Lingáyat Jangam at Siddhgiri. They do not send their boys to school. Their calling is well paid but they spend their earnings on liquor. Of late years their condition has changed a little.

Mángs.

Má'ngs are returned as numbering 13,323 and as found all over the State. They have no memory of any former home. They are divided into Dukalvals or begging bards, Gárudis or snake-charmers now cattle-dealers, Nádás or rope-makers, Páthantánás or Shivtás or cobblers, and Vájantris or musicians. Of these five divisions the Nádás think themselves highest and do not eat with the rest. Most Mángs speak Maráthi and a few who live on the borders of the Kánarese districts speak Kánarese. They are darker than Kunbis and have a strongly built athletic frame with a fierce look, dark or gray eyes, straight nose, gaunt cheeks, and lank and thick head and face hair. They live in dirty ill-kept one-storeyed houses with stone or sun-burnt brick and mud walls and tiled or thatched roofs. Their house goods include a few brass and copper vessels, bellmetal dining plates, cooking earthen pots, and a few dirty clothes. Their staple food is millet bread and split pulse with a relish of chillies, salt, onions, and garlic. They eat all kinds of flesh including carrion. When they can afford it they drink country liquor. The men wear a pair of reddish knee-breeches, a jacket, a shouldercloth, and a ragged turban, and gird their loins with a waistband. The women dress in the ordinary full Marátha robe without passing the skirt back between the feet, and bodice with short sleeves and a back. They wear few brass and zinc ornaments. Mángs both men and women are proverbially dirty. They are faithless, passionate, drunken, and fond of thieving. Dukalvals are Máng bards who move from place to place begging from Mángs. Gárudis under the pretence of begging and cattle-dealing are cattle-lifters and sheep and goat stealers which they catch at night or kill while grazing during the day. Nádás are tanners and make hide and hemp ropes, brooms, and bamboo baskets. Páthantánás or Shivtás are cobblers. Vájantris are Máng musicians who play on the tabor and clarion. Besides their special occupations many Mángs of all classes work as day labourers and village watchmen. A Máng is also the State executioner whose dearest pleasure is said to be adjusting the noose round the neck of a Mhár the hereditary rival of their tribe. They are poor and live from hand to mouth. They rank below Mhárs and above Bhangis. They are Bráhmanic Hindus and adore Bráhmans whom they call to conduct their marriages. They worship all local and Bráhmanic Hindu gods and goddesses and keep some of the leading fasts and feasts. Their favourite deities are Jotiba in Vádi-Ratnágiri nine miles north-west of Kolhápur and Yallamma of Parasgad in Belgaum whose shrines they sometimes visit. They have a strong faith in soothsaying sorcery and witchcraft. They allow widow

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marriage and polygamy, but forbid polyandry. As among Mhárs the husband has to pay the bride's father a sum of money, and their marriage ceremony does not differ from that of Mhárs. Mángs either burn or bury their dead and are impure for ten days after a death. On the twelfth they take holy water from the village astrologer and give a caste dinner. They are bound together by a strong caste feeling and have headmen called Mhetars. The Mhetars with the chief Máng inhabitants of the surrounding five villages settle social disputes. Breaches of social rules are punished by putting the offender out of caste. They do not send their children to school, but their condition of late years shows some signs of improving.

Mhárs.

Mha'rs are returned as numbering 65,314 and as found in considerable numbers all over the State. They have no memory of any former settlement. The names in common use among men are Kondunák, Limbnák, Masnák, and Rámnák; and among women Bhimi, Iji, Ráni, Taini, and Yelli. Like South Konkan Mhárs the men take the word *nák* apparently a corruption of *náik* or leader after their names. Of the many divisions into which Mhárs say they are divided, thirteen are represented in Kolhápur. The thirteen are Andvon or virgin-born, Beles or broom basket and mat makers, Jhádes or sweepers, Ghadshis or musicians, Ghátkamblis, Gondváns or beggars, Hedshis, Kabules, Kudvans, Ládvans, Páns or flute-players, Sankamblis, and Saladis. The members of these divisions neither eat together nor intermarry. Except those living in the villages bordering on the Kánarese country who speak Kánarese, most Mhárs speak an incorrect and oddly pronounced Maráthi both at home and abroad. When he meets a man of his own caste a Mhár says *Namastu* or A bow to you, and when he meets any one other than a Mhár he says *Johár*, said to be from the Sanskrit *yoddhár* or warrior. They are darker than Kunbis, with gaunt cheeks, irregular features, a dreamy expression, and flat noses, still except in colour they differ little from Kunbis. They live on the skirts of towns and villages in dirty ill-kept one-storeyed houses with sun-burnt brick or stone and mud walls and tiled or thatched roofs. Mhárs consider it wrong to live in a house for which rent has to be paid. Their house goods include a few brass drinking vessels, bellmetal dining plates, earthen cooking dishes, and a few clothes. Only husbandmen own bullocks and field tools. Mhárs are great eaters but poor cooks. Their staple food is millet bread and cheap vegetables and, when they can get it, carrion. Except the flesh of the peacock, hog, and cat, they say they may use any kind of flesh. They are very fond of mutton and eat it with rice and pulse and wheat bread on holidays. They smoke tobacco and hemp and drink liquor. The men dress in a loincloth, a waistcloth, a jacket, a blanket as a shouldercloth, and a white or red turban. The women plait their hair in a braid which hangs down the back. They wear the full Marátha robe without passing the skirt back between the feet and a bodice with short sleeves and a back. Except that it is somewhat richer, the Mhár's holiday dress is the same as his every-day dress. They are hardworking and fairly honest, but careless and unclean. They are often accused of poisoning village cattle, and the village headman keeps a list of all

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DEPRESSED CLASSES.
Mhárs.

the village Mhárs, does not allow them to go out of the village without his leave, and every evening sees that all are present in the village.

They are village servants, street-sweepers, and dead cattle carriers. They act as guides and messengers to public officers travelling on duty being rewarded by the grant of *inám* or rent-free lands. A few are husbandmen and a few bricklayers. The chief dues for Mhárs' services to villagers which were allowed by the Muhammadan and Marátha governments are *Sita-devi* or a part of a standing sugarcane crop, village or town gate offerings, *Holi* food offerings on the full-moon of *Phálgun* in March, *bendur* grain gifts on the full-moon of *Áshádh* or June-July, hides of dead cattle, *hát-shekne* or hand-warming, a money gift for watching the fire made for boiling sugarcane juice, *ghar-takka* or home-money, money paid for digging graves, grain lying on and about the thrashing floor when the floor is used for the first time, grain at the bottom of a *pev* or grain pit, the rice strewn on the two low stools which are set for the bride and bridegroom, a yearly pair of sandals for watching the village or town gate, *rukka* or marriage gift including two coppers in cash, a piece of cocoa-kernel and a handful of rice, *oti-pati* or lap-tax that is handfuls of grain put into the laps of Mhár women at the first treading of the grain, money thrown into her platter when a Mhár woman comes to wave a lamp round the head of the bride's or bridegroom's mother, *madhe-pade* or carcass-tax, *manguli* or gifts for winding a string round the village on the no-moon of *Áshádh* in June-July and of *Kártik* in October-November, *rán-sodvan* or forest-leaving that is grain ears given to Mhárs on the first cutting and stacking, *pendhu* or straw, and *lagin takka* or marriage-rupee that is 6*d.* (4 *as.*) given to the village Mhár when the booth is raised. Of late years regular employment in State public works has improved the condition of the Mhárs and they are less in debt than Kunbis. They have no credit and can borrow only at twenty-five to fifty per cent. They work from six to twelve and from two to nine. Village watchmen sleep by day and stay awake all night. Their busy season is from January to June. Besides the ordinary Bráhmanic holidays they take a holiday on the *Rede Jatra* or Buffalo Fair that is when buffaloes are killed in honour of the cholera goddess. They rank first among the depressed classes and do not eat from Mángs. When a Kunbi is buried or burnt without a Bráhman priest, a Mhár is asked to say, Ye great angels, free *Bápu* son of *Ráma* from worldly affections. His sin and his merit have been balanced, he is gone to Shiv's heaven by holding the sacred bull's tail, Shiv, Har Har.[1] A family of five spend about 10*s.* (Rs. 5) a month on food and dress. A boy's marriage costs £5 to £6 (Rs. 50-60) including all the girl's father's expenses and a special payment of £2 8*s.* (Rs. 24), and a death 10*s.* to £3 (Rs. 5-30). Mhárs are Bráhmanic Hindus, but they cannot tell whether they are

[1] The Maráthi runs: *Jháda jhuda sansár toda, pápa punyácha jhála niváda, devganche devgan miratche mahágan* (he says deceased's name) *basvyáshi shep dharun kailásás gela, Shiv, Har Har.*

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Depressed Classes.
Mhárs.

Bhágvats or Smárts. They revere Bráhmans and have also teachers or *gurus* of their own caste. The head of their teachers is called Dheguji Meghuji or Cloud of Clouds. There are three Clouds of Clouds, of one of whom Kolhápur is the see.[1] The jurisdiction of the Kolhápur Cloudy Highness passes as far south as the Tungbhadra, and his yearly dues, which are collected at the rate of 4*s.* (Rs. 2) a village amount to about £300 (Rs. 3000). His office is hereditary. The Dheguji Meghujis are much respected; they eschew beef and do not allow other Mhárs to touch their food. Mhárs worship all Bráhmanic gods and goddesses, their favourite deities being Bahiroba, Khandoba, Mhasoba, and Vithoba. Their peculiar deities are the cholera goddess or Mari, Pándhar or the village site goddess, and Thal or the settlement place-spirit. Besides these gods and goddesses they worship their ancestors' brass images as house gods, and they have strong faith in soothsaying sorcery and witchcraft.

A Mhár woman is held impure for eight days after childbirth. On the fifth a few spots of sandal and turmeric paste are daubed on the wall near the mother's cot. The spots are marked with sandal paste and rice, and a lamp is waved round them. Mhár children are named on the ninth day. Polygamy and widow-marriage are allowed and polyandry is forbidden. Mhár girls who are devoted to Khandoba remain unmarried and become their fathers' heirs. When a marriage is settled the boy's father asks the village astrologer to fix the marriage day. On the day before the marriage day the boy is rubbed with turmeric paste and bathed, and his kinspeople and friends take the rest of the paste to the girl's house, rub the girl with the paste, and present her with a robe and a few ornaments. In the evening of the marriage day an hour before the time fixed the boy goes on horseback in procession to the girl's, where the village astrologer gives the boy and girl two yellow strings with bits of turmeric roots fastened to them to tie round their wrists. The boy and girl are then taken to the marriage altar and seated on two low wooden stools, the girl to the right and the boy to the left. The village astrologer and the kinspeople and friends of the pair throw yellow rice on the pair and they are wedded. Betel is handed to all present and friends and kinspeople are feasted. After the feast the boy and girl are taken on horseback to the village Máruti, where they break a cocoanut and go to the boy's house. The ceremony ends with two feasts one given by each party. Mhárs bury their dead and mourn three days. On the third day the chief mourner shampoos the bearers' shoulders, and gives them food before any of the family eats and while the bearers are eating every one leaves the house. Mhárs are bound together by a strong caste feeling and have headmen or *Mhetars.* Breaches against caste rules are punished by putting the offender out of caste. A *nimb* twig is thrown on the offender's house and all are enjoined to keep aloof from the offender's family on pain of losing caste. When an offender is let back, he has to spend 4*s.* to £1

[1] The other two sees are at Dombingaon on the Godávari and Vasi the position of which the Kolhápur Mhárs do not know.

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.(Rs. 2 - 10) on a caste dinner. The high priest gives him *tirth* or holy water to sip and he is allowed to eat in the same row with his castemen. Mhárs seldom send their boys to school, but of late years their condition has shown signs of improving.

BEGGARS.

Beggars include nine classes with a strength of 3504 or 0·46 per cent of the Hindu population. The details are :

Kolhápur Beggars, 1881.

Division.	Males.	Females	Total.	Division.	Males.	Females	Total.
Bairágis... ..	64	42	106	Gosávis ...	989	807	1796
ChudbudkeJoshis	129	139	268	Valhárs ...	149	121	270
Dombáris ...	71	108	179	Vásudevs ...	13	13	26
Gárudis... ...	31	22	53				
Gondhlis ...	384	366	750				
Gopáls	29	27	56	Total ...	1859	1645	3504

Bairágis.

Baira'gis, properly Vairágis or Ascetics are returned as numbering 106 and as found wandering all over the State. As all Hindus except the depressed classes are allowed to become Bairágis, the class varies greatly in appearance. They speak Hindustáni among themselves. They are vegetarians and keep from flesh fish and liquor, but freely use hemp. They dress in ochre-coloured clothes. They smear their bodies with ashes and grow their hair long, wearing it either dishevelled or coiled round the head. Bairágis are passionate and idle and almost always under the influence of hemp. They are religious beggars and wander all over the country sometimes in bands and sometimes singly. On the third Monday of *Shrávan* or July-August the State gives a dinner, clothes, and money to Bairágis. They are devotees of Vishnu and visit many of the famous Vishnu shrines. Their *gurus* or teachers who are also Bairágis have *maths* or monasteries in different holy places in India. The *guru* is succeeded by his favourite disciple. When a Hindu wishes to become a Bairági, he tells a distinguished Bairági that he wishes to become his *chela* or disciple. A day is fixed on which the novice is stripped of his clothes and is given a loincloth to wear and a *hom* or burnt-offering is made. The novice then takes a vow of poverty, celibacy, and pilgrimage to all holy places in India. The vow is not always kept. Only a few of them refrain from cutting their hair and nails, and undergo bodily tortures. They worship all Bráhmanic gods and keep most fasts and feasts. They believe in witchcraft and soothsaying. They bury their dead and do not mourn. On the thirteenth a feast is given to Bairágis.

Chudbudke Joshis.

Chudbudke Joshis, or Hourglass-drum Astrologers, are returned as numbering 268 and as found in small numbers in some of the eastern and southern villages of Kolhápur. They take their name from the little hourglass-shaped drum or *chudbudke*. In name house food and dress they do not differ from Kunbis. A Chudbudke Joshi got up for his begging tour is a quaint figure. He is dressed in a large dirty white turban with a red cloth turned over it, a long white coat reaching below his knees, and a tattered silk-bordered shouldercloth. In one hand is a book by referring to which they pretend to foretell fortunes, and in the other is the name-giving hourglass-shaped drum. As they are generally unable to

Chapter III. People. BEGGARS. *Chudbudke Joshis.*

read, they do not tell fortunes by almanacs and books, but judge by the face and the lines on the hands. They have good fortune in store for every one who asks them. Their usual blessing is Brother, thy belly will grow large, that is You will become a big man.[1] They beg from morning to evening. The harvest is their busy time when they lay in grain for the rainy season. Their favourite goddesses are Yallamma and Margai. In other points of religion and in customs they do not differ from Kunbis. Their social disputes are settled by a headman or *Mhetar* who lives at Kolhápur. They do not send their children to school nor take to new pursuits. On the whole they are a falling class.

Dombáris.

Domba'ris, or Tumblers also called Kolhátis, are returned as numbering 179 and as found wandering all over the State. They have no memory of any former settlement. They are generally dark, strong, and well made with regular features. Their home speech is a mixed Maráthi Hindustáni and Kánarese. They live in small huts of grass matting and own donkeys to carry their kit, dogs for watching, and she-buffaloes for milk. The men's dress includes a loincloth, *chalnás* or knee-breeches, a tattered turban, and a piece of cloth thrown loosely over the shoulders. The women dress in a full Marátha robe without passing the skirt back between the feet and a bodice with short sleeves and a back. The women who tumble are careful about their dress and appearance, and wear a few ornaments. They are a wandering tribe of tumblers and rope-dancers of bad character, the women prostitutes, and all when they get the chance thieves. They are under the eye of the police. They worship both Hindu gods and Musalmán saints and have no regular rites. They have neither priests nor headmen : the most influential among them advises the community. They believe in witchcraft and ghosts. They have no fixed customs. Their marriage ends with a procession from the bridegroom's house to the bride's and a caste feast. They do not send their children to school and show no signs of bettering their condition.

Gárudis.

Ga'rudis, or Jugglers and Snakecharmers, are returned as numbering fifty-three and as found wandering with their families in all parts of the State. They are Bráhmanic Hindus and ask Bráhmans to conduct their marriages. They fast on the eleventh of each fortnight and on the first day of *Áshvin* or September-October. They practise bigamy and pay for their wives. They either burn or bury their dead.

Gondhlis.

Gondhlis, or Performers of the *gondhal* dance, are returned as numbering 750 and as found all over the State. Except that they are poorer, they differ little from Kunbis in name, house, food, or dress. They are beggars begging from door to door for grain clothes and money, singing dancing and playing on a drum called *sambal,* on the one-stringed fiddle or *tuntune,* and on metal cups or *táls.* They beg on Tuesdays and Fridays, days sacred to Bhaváni. They also perform the *gondhal* dance, and entertain

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[1] The incorrect Maráthi runs : *Tujhe dvánd mothe hoil ga dáda.*

Gondhlis.

people with their songs. The *gondhal* dance[1] is generally performed among Deshasth Bráhmans and among Maráthás and Kunbis in honour of Bhaváni on the occasion of a thread-girding, of a marriage, or of a birth. The dance always takes place at night. During the day the host gives a feast to dancers, who generally perform in a band of three to five. At night the dancers come back bringing their musical instruments, a torch or *divti*, and the dress of the chief player. The dance begins between nine and ten at night and with good performances ends between four and five in the morning. On a wooden stool in the largest room of the house they set a brass water-pot or *támbya*. In the mouth of the water-pot betel leaves are laid and the whole is closed with a cocoanut. The water-pot with the cocoanut represents the family goddess Bhaváni. On either side of the pot are set two lighted torches which are fed with oil from time to time. The head dancer is dressed in a long white robe reaching to his ankles fringed with red or gold and gathered in puckers a little above the waist and wears cowry shell necklaces and jingling bell anklets. He takes his stand in front of the goddess and his companions stand behind him playing on the double drum or *sambal* and one-stringed fiddle called *tuntune*. The head dancer dances and sings hymns in praise of Bhaváni and his companions repeat a refrain. After Bhaváni's praise is over the rest of the time is spent in reciting and explaining historical ballads and singing love songs. They are idle and many consider it a degradation to work as labourers. They are not so well off as they used to be. Owing to the want of patronage skilled Gondhlis are disappearing. In religious and social customs they do not differ from Kunbis. They seldom send their children to school and on the whole are a falling class.

Gopáls.

Gopáls, literally Cowkeepers, are returned as numbering fifty-six and as found wandering over the State. They are Mhár beggars who wear a woollen necklace, clash cymbals, and ask blessings on the almsgiver. Though Mhárs by birth and in social customs, they do not eat from Mhárs.

Gosávis.

Gosávis, or Passion Lords, are returned as numbering 1796 and as found either wandering or settled all over the State. They are divided into five classes Ban, Bhárti, Giri, Puri, and Sarasvati, who, except Bhártis and Puris, eat together and intermarry. They are recruited from all Hindus except the depressed classes. The body of Gosávis include those who willingly become Gosávis, children bought by Gosávis, and children presented to Gosávis by their parents. Those who are married generally live in one-storeyed houses. Among themselves they speak Hindustáni and Maráthi with others. Gosávis wear ochre-coloured clothes. They dine with Kunbis, eat goats sheep and fowls, smoke tobacco and hemp, and some drink country liquor. They are passionate and idle. They are religious beggars. On the third Monday of *Shrávan* or July-August the State gives a dinner, clothes, and money to Gosávis. Though at the initiation they take a vow of poverty and celibacy,

[1] Details are given in the Poona Statistical Account.

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most of them are traders, moneylenders, soldiers, and a few are *inám* or rent-free landholders. They formerly wandered in armed bands, waged war with Bairágis, and plundered the country they passed through. They are devotees of Shiv, worship all regular Bráhmanic gods, and keep most fasts and feasts. Some marry and some keep mistresses. Those who live a single life are generally attended by a disciple who is their heir and successor. They bury their dead and do not mourn. On the thirteenth they give a feast to Gosávis.

Valhárs.

Valha'rs are returned as numbering 270 and as found only in some villages of the State. In name, house, food, dress, religion, and customs they do not differ from Kunbis. They play on flutes and drums and beg. Some are husbandmen, some make horse whips, and some are day-labourers. They do not send their children to school and are a steady class.

Vásudevs.

Va'sudevs are returned as numbering twenty-six and as found wandering all over the State. In name, house, food, dress, religion, and customs they do not differ from Kunbis. The men beg dressed in trousers, a long white coat, and a long crown-like hat with a brass top surrounded with peacock feathers. While begging three or four dance in a circle striking together their metal cups or *táls* and castanets or *chiplis*.

LINGÁYATS.

Linga'yats,[1] properly Lingvats or *Ling* Wearers, are returned as numbering 75,212 of whom 39,571 are males and 35,641 females. They are chiefly found in the Alta, Gadinglaj, and Shirol sub-divisions. Of the whole number 27,148 or more than one-third are in Gadinglaj on the south-east bordering on Belgaum. The Lingáyat sect rose to importance during the twelfth century. Basav, the founder of the sect was the son of an Árádhya or Shaiv Bráhman of Ingleshvar near Bágevádi about twenty-two miles south-east of Bijápur. The worship of the *ling* as a home or shrine of Shiv is generally admitted to have belonged to the tribes who held the south of India before the arrival of the Bráhmans. The Lingáyats claim the *ling* as the earliest object of worship and look on Basav as the restorer not the author of the faith. It is not unlikely that like other guardian emblems or objects the *ling* has from very early times been worn by the people of the Deccan.[2] Guravs, not Bráhmans, are the proper ministrants in Shaiv shrines, who often wear the *ling*, though most of them are not followers of the Lingáyat faith. From them or some other local classes the

[1] Detailed accounts of Lingáyats are given in the Dhárwár and Bijápur Statistical Accounts.

[2] In Egypt, in Rome, and still in Italy a small *ling* or phalus is hung round a child's neck to ward off the evil eye. For the same reason a phalus was tied under a Roman warrior's triumphal car. The Bráhman story of the origin of the wearing of the *ling* is that Brahma asked Rudra or Shiv to plan a world. Rudra disappeared into the lower world and remained so long thinking how to devise an everlasting world that Brahma weary of waiting himself completed the universe. News came to Rudra that a world had been made. In a fit of passion he forced his way through the earth and determined to destroy all that Brahma had done. The gods prayed him to spare it and he relented. He took from the gods their power and made an animal with three horns one of Vishnu's power, one of his own, and the third of Brahmá's. Rudra afterwards restored their power to Brahma and Vishnu and wore the third horn round his own neck calling it *átma ling* or soul-essence.

Árádhya Bráhmans seem to have adopted the practice of wearing the *ling* round the arm. This practice Basav extended to all members of his sect. His followers consider Basav an incarnation of Nandi or Shiv's bull. According to tradition his father was a worshipper of *párthiv* or earth *lings*, which he made daily with his own hands. Basav is said to have refused to be girt with the sacred thread, or, according to another account, refused to repeat the *gáyatri* or sun-hymn and was forced to leave his father's house. He went to Kalyán in the Nizám's country about a hundred miles north-west of Haidarabad then the seat of the usurper Vijjal or Bijjal of the Kalachuri family, who was a Jain by religion. Basav's cleverness attracted the notice of Baldev the prime minister, who gave him his daughter in marriage, and his advancement was further hastened by the beauty of his sister Akka Nágamma with whom king Bijjal fell in love. After the death of his father-in-law, Basav became prime minister, and in time rose to the command of the army and the control of the finances. When he rose to power Basav took great pains to spread his new religion. He filled all the offices of the State with adherents of the new sect.[1] At length his power became so formidable that Bijjal determined to seize him. Basav fled, and gathering a large body of his followers turned on the king who was in pursuit of him and defeated him. This happened in 1168. He returned in triumph to Kalyán with the king as his prisoner. According to the Basav Purán, because the king had put out the eyes of two pious Lingáyats, Basav ordered him to be killed. He cursed Kalyán and retired to Sangameshvar about ten miles north of Hungund in Bijápur, the meeting of the Malprabha and Krishna. When Basav heard that the king was dead he prayed Shiv to receive him, the *ling* opened and Basav passed into it. According to Jain histories after the murder of his king Basav was seized with panic. He fled from the king's son and sought refuge in Ulvi in North Kánara about twenty miles south of Supa. Finding that the town could not stand against the besieging army, Basav leapt into a well and perished. Lingáyats still go on pilgrimage to Ulvi in *Mágh* or January-February. After Basav's death the sect made rapid progress. According to the theory of the faith the wearers of the *ling* are equal and distinctions of caste cease. It is said that Basav allowed people of even the lowest classes to join the new sect. According to some accounts, the bulk of the early adherents were men of low caste. In support of this it is said that the bulk of Lingáyat saints are outcastes and women and that there is not a Bráhman among them.[2] Soon after Basav's death, the lower or impure classes were not allowed to join and all other classes who wished to join had to pass a term of proving before they were admitted to be members. Like the doctrine of the equality of believers many of Basav's other doctrines, if they ever passed beyond theory, are no longer practised. One of his leading doctrines was that there was one God who required neither

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[1] According to Jain traditions Basav started his new religion because he had been put out of caste for taking food from the hands of a woman in her monthly sickness.
[2] Madras Journal of Literature and Science, II. 146.

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mediators, fasts, nor pilgrimages. The Kolhápur Lingáyats worship several gods, among them Basav the founder of the faith whom they consider an incarnation of Nandi or Shiv's bull, Ganpati and Virbhadra the sons of Shiv, and Ganga and Párvati the wives of Shiv. Besides the members of Shiv's family Kolhápur Lingáyats worship Yallamma of Hampi in Belári and Tuljábhaváni of Tuljápur in the Nizám's country. The Kolhápur Lingáyats fast on *Shivrátra* or Shiv's Night in January-February, and make pilgrimages to Ulvi in North Kánara and Sangameshvar in Bijápur, and the Jamgam in practice is no less a mediator than the Bráhman. One of the leading doctrines of Basav's faith was that nothing could make the bearer of the *ling* impure. To the true believer the observance of ceremonial impurity in consequence of a woman's monthly sickness, a birth, or a death was unnecessary. In practice the Kolhápur Lingáyats are little less careful to observe ceremonial uncleanliness in connection with monthly sickness, births, and deaths than their Bráhmanic neighbours. Another of Basav's leading doctrines was that as she wore the *ling* the Lingáyat woman was the equal of the Lingáyat man; that therefore she should not marry till she came of age; that she should have a say in the choice of her husband; and that she, equally with the man, might be a *guru* or Lingáyat teacher. Lingáyat women in Kolhápur are married in their childhood, they have nothing to say to the choice of their husband, and except that the widow's hair is not shaved and that she is not stripped of her bodice, her position differs in no way from the position of a widow in a Bráhmanic Hindu household. According to the theory of the Lingáyat faith the wearer of the *ling* is safe from all evil influences, neither stars nor evil spirits can harm him. In practice Kolhápur Lingáyats consult astrologers and fear and guard against evil spirits little less constantly and carefully than their Bráhmanic Hindu neighbours. The chief points of difference between a Kolhápur Lingáyat and Bráhmanic Hindu is that the Lingáyat worships fewer gods, that he has fewer fasts and feasts and fewer ceremonies especially death ceremonies and purifying ceremonies; that both men and women wear the *ling* and neither man nor woman the sacred thread; that both men and women rub their brows with cowdung ashes; that as a rule men shave the whole head, and that neither a widow's head nor a mourner's lip is shaved; that they neither eat animal food nor drink liquor; and that they show no respect to Bráhmans and show high respect to Jangams their own priests. In having a *ling*-binding, an initiation for priests, and a purifying ceremony for all instead of the sixteen sacraments or *sanskárs*, Lingáyats differ both from Bráhmanical and Jain Hindus. In their respect for life, in the strictness of their rules against the use of animal food and liquor, and in the little regard they show to the dead the Lingáyats are like the Jains.[1]

[1] In connection with the Buddhist and Jain element in the Lingáyats it is worthy of note that one of the latest buildings raised to Buddhist gods about 1095 was built at Dambal in Dhárwár by traders of the Vira Balanja sect who afterwards became great supporters of the Lingáyat faith.

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Kolhápur Lingáyats belong to four classes Jangams or priests, Vánis or traders, Panchams or Panchamsális,[1] craftsmen husbandmen and herdsmen, and a fourth unnamed class including servants barbers washermen and Mhárs. The Lingáyat priests of Kolhápur include five sects or schools Ekorámárádhya, Marulárádhya, Panditárádhya, Revanárádhya, and Vishvárádhya. The founders of these schools Ekorám, Marul, Pandit, Revan, and Vishva, are believed to have sprung from the five mouths of Shiv and to have been great spreaders of the Lingáyat faith.

They seldom meet and there is no show of rivalry. To laymen all Jangams are holy and they worship all without much inquiry as to their school. Each of the five schools includes thirteen divisions or *bagis*. The divisions or *bagis* of the Ekorámárádhya school are Bhasma, Chandragundi, Katiyemba, Khadgi, Khastak, Lambonemba, Mrityakánti, Rajyu, Rámgiri, Raupya, Shikhari, Triputi, and Vasam. The divisions of the Marulárádhya school are Bilvasutra, Bhaitraya, Chakari, Kattar, Kavach, Koraban, Kukshakanta, Kutar, Malli, Masani, Nilkanti, Singi, and Svarnakanthi. The divisions of the Panditárádhya school are Bedadi, Bhagini, Danti, Gonikati, Jálkanti, Jathar, Keshkanti, Lallat, Lochan, Muktaguchha, Natija, Trigun, and Vijaprakanti. The divisions of the Revanárádhya school are Bhikti, Digambar, Mahni, Murath, Musadi, Nat, Pachhakanti, Padvidi, Puran, Shadga, Shori, Surgi, and Veni. The divisions of the Vishvárádhya school are Dashmukh, Gagan, Gochar, Guhágra, Gurjarkanti, Kambli, Panchvaktu, Panchvani, Lagudi, Musali, Pashupati, Shitali, and Vrishabh. The chief details of the five leading schools are:

Lingáyat Sects, 1881.

SCHOOL.	ORIGIN.	CENTRE.	STOCK.	*Sutra* OR BRANCH.	*Pravar* OR FOUNDER.
Ekorámárádhya ...	Drákshárám Kshetra.	Kedár[2]	Bhringi ...	Lambak ..	Virshaiv.
Marulárádhya ...	Shri Sidhavata.	Ujjain	Nandi ...	Vrishtika ..	Vireshvar
Panditárádhya .	Shuddhkundi ..	Shrishail Parvat	Vrishabh ...	Muktaguchha .	Virshaiv.
Revanárádhya ...	Kolupakish ...	Kadalipur (Bálehalli).	Vir... ...	Padvidi ...	Virshaiv.
Vishvárádhya ...	Vishvesha Ling.	Kollipáke ...	Skand ...	Panchvarna ..	Virshaiv.

Jangams of the same school division or *bagi* do not intermarry. Jangams include five classes, Virakts or renouncers of worldly pleasures, Pattadevrus or head priests, Ayyás or teachers, Charantis or wanderers, and Maris or acolytes.[3] The Virakts wear the loincloth

[1] Panchamsális seem to mean Jain weavers. The Panchams are the fifth or lowest class of Jains whom all who marry widows have to join. Compare the account of Lingáyats in the Statistical Account of Dhárwár.

[2] Kedár is in the Garhwál district of the North-West Provinces, Ujjain in Málwa, Shri Shail Parvat in North Arkot, Kadlipur the modern Bálehalli in Dhárwár, and Kollipáke an unidentified Western Chálukya capital in Southern India (Fleet's Dynasties of the Kánarese Districts of the Bombay Presidency, 44).

[3] *Virakt* is from the Sanskrit *vi* without and *ranj* to please; Pattadevru is from the Sanskrit *pat* cloth through *patt* clothed hence honoured, and *dev* shining hence worshipful. *Devru* is the Kánarese plural of *dev*. Ayya means spiritual guide and is often applied to common teachers.

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and short loose shirt, and spend most of their time in devotion and study. The Pattadevrus wear a waistcloth instead of a loincloth and are less retired than the Virakts. The Ayyás are married and live chiefly by begging. When begging they wear the bell-garter or *jang* below the right knee, wear ochre-coloured clothes, and carry a cane staff.[1] The Charantis or wanderers go from place to place and gather contributions from the Lingáyat laity for the support of monasteries or *maths*. Maris or acolytes are celibates and wait on the Virakts. After the death of a Virakt, the most learned and fittest among his Maris or attendants is raised to his seat. Unlike Bijápur Lingáyats, Kolhápur Lingáyats have no Ganácháris or monastery managers, Mathpatis or Lingáyat beadles, and Chalvádis or Mhár standard-bearers. In Kolhápur the heads of small monasteries are called Mathadayyás. Vánis and Panchams or Panchamsális can become Jangams but it is only when a Jangam has no child or relation that he adopts a boy from these classes. The boy must be unmarried and must not be the child of a widow by her second husband. Ayyás or married Jangams may take food from any Lingáyat except from members of the barber washerman and Mhár classes, and in some cases from oilmen and ferrymen. When a Jangam gives a feast, all except these three classes come and eat together. The same freedom is observed when a feast is given in a monastery or *math*. In Kolhápur the word Jangam is generally applied to the Jangam's assistants, the Mathpatis or Lingáyat beadles of Belgaum and other Kánarese districts, who in all religious ceremonies act under the Jangam's orders. In Kolhápur the head local Jangam is called *svámi* or lord a title which in other districts belongs to the provincial high priest. The house in which the Mathadayya or local head priest lives is called a *math* or monastery. In places where there are many Lingáyats the monastery is a large building of stone or burnt brick, an open quadrangle generally shaded with trees among which the *bel* Ægle marmelos is conspicuous. The four verandas of the quadrangle are covered with tiled roofs one of which is set apart as a *ling* shrine with a Nandi or bull in front. In the central hall a place is set apart for the *svámi* or chief priest, whose authority extends over several villages. On the space set apart for the *svámi* a cushion with pillows on three sides of it is always spread. Several small rooms are used as a cook-room for the *svámi*, a worshipping-room, a study, and a sleeping-room. In the outer verandas a school is generally held where Kánarese and sometimes Sanskrit are taught. In the open ground behind the monastery are generally a well, and at some distance the tombs of previous *svámis*, cube-shaped stone structures with a *ling* on the top. The hindpart of the enclosure is generally surrounded with a wall. At each corner of the building is a stone called the *lingmudrikallu* or ling-marked stone. Lingáyat strangers can almost always find a meal at a monastery. No Bráhmanic Hindu

[1] Kolhápur Lingáyats do not carry the cobra-cane or *nágbet* and do not know why the cane carried by Bijápur Jangams is called *nágbet* or cobra-cane.

can get a meal at a monastery and no Lingáyat stranger can remain at a monastery more than two days. The income of the head of the monastery is generally partly paid by the State, most of it is collected from the local Lingáyats chiefly on marriage and other festive occasions, from trade fees, and from gifts at religious ceremonies. The head of the monastery often gets presents of cloth from cloth dealers and grain from husbandmen and landowners. A stranger who visits the head of a monastery is generally requested to lay some silver coins before his feet. If the *svámi* expresses a wish for anything his wish is promptly gratified by one of his followers. He generally takes his midday meal at a follower's house and sometimes takes a little at several houses; his evening meal he takes in the monastery. He has servants and attendants who exact prompt obedience from the *svámi's* followers. The *svámi* is always careful on all occasions to press on his followers the need of keeping their faith and of unquestioning obedience to all its rules. In the afternoon he generally reads some sacred book, old people almost always coming to hear. In *Shrávan* or July-August the congregation is specially large and is generally chiefly composed of old women. The Purán is finished in *Bhádrapad* or August-September, when the hearers give cash and clothes and a feast is held.

The class of Lingáyats who rank next to Jangams are the Vánis or traders. They are divided into Shilvants or rule-keepers and Lokvants or common people.[1] Shilvants rank next to Jangams and can become Jangams by passing the purifying ceremony called *diksha*. Lokvants who rank next to Shilvants can also become Jangams. Except when a Jangam is the host or when the feast is held in a religious house neither Shilvants nor Lokvants eat with members of the lower classes. The third division includes Panchams or Panchamsális, oilmen or Telis, ferrymen or Ambis, cowherds or Gavlis, gardeners or Mális, and potters or Kumbhárs. A Jangam may adopt a Pancham boy. The fourth or lowest class includes Nhávis or barbers, Parits or washermen, and Mhárs.

The names in common use among men are generally taken from the names of Shiv as Rudráppa, and Shivlingáppa, some from Basav and Guru as Basáppa, Vir Basáppa, and Gurusidháppa. If a woman has lost several children she gives her next child a mean name, as Kalláppa from *kallu* (K.) stone and Kadáppa from *kad* (K.) forest. The names in common use among women are Basavva from Basav, Gangavva from the heavenly Ganges, Kallavva from *kallu* (K.) stone, and Párvativva from Párvati the wife of Shiv. Their surnames, when they have surnames, are place and calling names as Lokápuri a dweller in Lokápur or Tenginkai a cocoanut seller. The lay followers of a *guru* or teacher adopt his family stock or *gotra*.

The Lingáyats of Gadinglaj in the south speak correct Kánarese. The home tongue of the rest is a somewhat impure Kánarese spoken in a Maráthi tone. Out of doors most speak a fairly correct Maráthi.

[1] Shilvant is said to come from the Sanskrit *shil* good disposition and to mean those who obey religious rules. The word Lokvant is from the Sanskrit *lok* people and means of the masses.

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LINGÁYATS.

So large a body as the Lingáyats, including persons of almost all callings differ considerably in appearance, height, and colour. Still, except that they are slighter and cleaner, Kolhápur Lingáyats as a class differ little from Maráthás. The men are dark-brown and the women are often fair and handsome. Their houses are simple and clean and are occasionally two-storeyed. They are divided into several dark and ill-aired rooms, a cooking and a store-room, a sitting and office room, and bed rooms. Near the cook-room are niches in the wall with folding doors where pickles and sun-dried pulse and rice called *sándge pápad* are kept. A portion of the centre hall is set apart as a shrine where the Jangam is worshipped. No one but a Lingáyat may go into the cook-room or into the Jangam shrine. Lingáyats have a great dislike to leather. They allow no leather in their saddles; no shoe may be brought into the inner part of the house, and if any one touches a shoe he must wash.[1] The privy, if there is a privy, is at some distance from the house. Cattle are not kept in the house but in a separate shed. A Lingáyat's house goods include cots, low wooden stools, boxes, iron or brass tripods to hold dining plates, and metal and earthen vessels required for family use. Few have vessels enough for a caste feast. Givers of caste feasts borrow the public vessels from a monastery. Silver vessels are used by the rich, brass and copper vessels by middle class people, and wooden and earthen vessels by the poor. Lingáyats never use animal food or spirituous drink. Their daily food includes rice, millet bread, pulse curry, vegetables, and milk, whey, curds, butter; and clarified butter. No one but a *ling*-wearer may touch or even see a Lingáyat's food. On holidays and at small parties they have rich dishes. Their caste feasts are plain. The two chief dishes are *huggi* that is wheat and milk boiled together and seasoned with raw sugar and *holagis* or rolly-polies, that is wheat cakes stuffed with gram flour and raw sugar. A caste feast costs about 6*d*. (4 *as*.) a head. A Lingáyat when alone or one of a small party sits to eat on a low wooden stool and generally eats his food off a brass plate set on an iron or brass tripod. Except in travelling when metal plates are not easily got and leaf plates are used, Lingáyats never use leaf plates. At dinner, before he eats a Lingáyat holds his *ling* in his left hand and bows to it. At caste dinners the guests sit on matting instead of on stools, and except Jangams lay the plate on the ground not on a tripod. At caste dinners before guests have sat to it, *tirth* or holy water, that is water in which a Jangam's feet have been washed, is poured over the guest's hands. The guests sip the holy water, shout *Har Har Mahádev*, and begin to eat. In eating the right hand is alone used. The small waterpot which must never touch the lip is raised in the left hand. Women dine after the men. They sometimes sit on stools, never on mats, and generally lay their plates on the ground. Among Lingáyats a young married couple never talk together in the presence of

[1] The Lingáyat dislike to leather is stronger than the Deccan Bráhman's dislike. When they go out well-to-do Deccan Bráhman women put on shoes; and during her lying-in a Bráhman woman with her shoes on is allowed to walk over great part of the house.

elders. Except a few who grow short topknots the men shave the whole head and face except the moustache and eyebrows. They mark the brow with white ashes called *vibhuti* literally the great power.[1] The ashes which are rubbed on the brow are specially prepared by the Jangams or priests. Pure cowdung is dried and burnt and the ashes soaked in milk for six or seven days and rolled into balls about the size of a mango. Before they are used, the Jangam purifies the ball by sprinkling it with sacred water and saying texts over it. They cannot be sold by the person who gets them from the Jangam, and they cannot be passed to any one else. Virakt or unwed Jangams wear a loincloth hung from a waistband and ochre-coloured shoulder and head cloths. Laymen and married priests generally wear a somewhat scrimp waistcloth, a headscarf or a Bráhman turban. They do not colour their clothes with ochre. Husbandmen generally wear a loincloth or short trousers, a blanket, and a headscarf. Lingáyat women tie the hair in a knot at the back of the head but with less care than Bráhman women. They never use false hair or deck their hair with flowers or ornaments. Their wives and widows wear the ordinary Marátha bodice with a back and short sleeves and the ends tied in front under the bosom. The robe is like the Marátha Bráhman woman's robe except that the skirt falls like a petticoat and is seldom drawn back between the feet. Lingáyat women are also more careful than Bráhman women always to draw the upper end of the robe over the head. Like the men, women mark the brow with white cowdung ashes. Except that the women wear no head ornaments, the ornaments worn both by men and women are the same as those worn by Marátha Bráhmans. On holidays Lingáyat women dress and adorn themselves richly.

Lingáyats are a quiet satisfied class wishing neither change nor power. Few are in the service of the State and almost none are messengers, constables, or soldiers. A large number of Lingáyats are weavers, several are retail dealers, and some are husbandmen. In Gadinglaj and in the Kágal State a few rich traders have large dealings with Belgaum, Dhárwár, and other Kánarese districts. A few estate-holders or *jágirdárs* and proprietors and *inámdárs* as the Desáis of Terni and Bhodgaon, are Lingáyats. Except the priests no Lingáyat lives on alms, and few are labourers. A Lingáyat rises early, marks his brow with ashes, and goes to the monastery to pay his respects to the lord or *svámi*. He works till eleven, bathes, and, sitting on a white blanket in the central hall near the Jangam shrine, worships the *ling* for about half an hour. He then dines. After dinner, over which he spends twenty to thirty minutes, he washes his hands and mouth and chews betel. If well-to-do he rests after his dinner and goes back to work. In the

[1] Among Kolhápur Lingáyats, according to the time when they are used, the cowdung ashes have different degrees of holiness. The ashes which Lingáyats rub without bathing are simple ashes, have no texts said over them, and can be touched by any Lingáyat. The ashes rubbed after bathing are holier, have texts said over them, and can be touched only by Lingáyats who have bathed. The ashes rubbed at the time of the *ling* worship are still holier, have many texts said over them, and can be touched only at the time of *ling* worship.

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evening he visits the monastery and bows to the head priest.[1] Priests and a few pious laymen worship the *ling* in the evening with the same details as in the morning. But the bulk of the laity simply wash their hands and feet and then wash the *ling* and eat their supper. After supper they chew betel, smoke tobacco, and talk for an hour or so and then go to bed. In theory as a fellow-wearer of the *ling* the Lingáyat woman is equal to the Lingáyat man. In practice her position in the family does not vary from the position of a woman in a Bráhmanic Hindu family. She has no voice in choosing her husband. She is married about ten and contrary to book rules must be married before she comes of age. She rises early and marks her brow both with ashes and with redpowder. The higher class women do no work except minding the house. The wives of potters and weavers help their husbands at home, and the wives of husbandmen work in the fields and sell vegetables. Elderly women go in the morning to the monastery to pay their respects to the *svámi*. The three watchwords of the Lingáyat faith are the *ling* the *Jangam* and the *guru*. The *ling* is the stone home of the deity, the *jangam* is the human abode of the deity, and the *guru* is the teacher who breathes the sacred spell into the disciple's ear. All Lingáyats both men and women from childhood to death wear hung to a string passed round the neck a small slate-stone *ling*, a double disc with a small pea-like knob on the upper disc, hid under a betelnut-like coating of cowdung earth and marking-nut, and wound in a cloth or laid in a silver or rarely in a gold box.[2] A Lingáyat is very careful not to lose his *ling*. In theory a man who

[1] When a Lingáyat layman pays his respects to his head priest, he prostrates himself before him ; and when he meets an ordinary Jangam he places both his palms on his head and the head on the Jangam's feet. Neither the head priest nor an ordinary Jangam does or says anything. When a Lingáyat layman meets another Lingáyat layman, both of them join their hands, raise them to their heads and say *Sharanárth* probably from *sharanárthi* that is asking refuge. When two Jangams meet they salute each other like laymen. Laywomen do not salute each other ; but if she meets a Jangam woman a laywoman salutes her as a layman salutes a Jangam. Like laywomen Jangam women do not salute one another. Before he starts on a journey a Lingáyat prostrates himself before his gods and elders and his younger relations prostrate themselves before him. In a bargain a Lingáyat buyer strikes the four fingers of his right hand on the four fingers of a Lingáyat seller's right hand.

[2] The *lings* worn by Lingáyats are generally of a light gray slate brought from Parvatgiri in North Arkot. The *ling* which is turned on a lathe is of two discs one lower circular about an eighth of an inch thick the upper slightly elongated, each disc about three-quarters of an inch in diameter and separated by a deep groove about an eighth of an inch broad. From the centre of the upper disc, which like the lower disc is slightly rounded, rises a pea-like knob about a quarter of an inch high and three-quarters of an inch round, giving the stone *ling* a total height of nearly three quarters of an inch. This knob is called the *bán* or arrow. The upper disc is called *jalhári* that is the water-drawer because this part of a fullsized *ling* is grooved for carrying off the water which is poured over the central knob. It is also called *pith* that is the seat and *pithak* the little seat. Over the stone *ling* to keep it from harm is plastered a black mixture of clay cowdung ashes and marking-nut juice. This coating, which is called *kanthi* or the cover, entirely hides the shape of the enclosed stone *ling*. It forms a smooth black slightly truncated cone, not unlike a dark betelnut, about three-quarters of an inch high and narrowing from three-quarters of an inch at the base to half an inch across the point which is cut flat and is slightly hollow. The simplest *ling* costs 1½*d*. (1 *a*.) and its usual price is 3*s*. (Rs. 1½). To the clay, ashes, and marking-nut juice the rich add powdered gold, silver, coral, pearls, even diamonds, raising the value of the *ling* sometimes to £5 (Rs. 50). Statistical Account of Bijápur.

loses his *ling* is degraded and cannot again become a Lingáyat. In practice if the *ling* is accidentally lost the loser has to give a caste dinner, go through the ceremony of *shuddhi*[1] or cleansing, and receive a new *ling* from the teacher or *guru*. Jangams or Lingáyat priests are as much respected by Lingáyats as Bráhmans are by Bráhmanic Hindus. They marry and bury Lingáyats and conduct almost all Lingáyat rites and ceremonies. The Jangam is succeeded by his son or near kinsman, or if he has no near kinsman by a disciple. The head Pontiff of the Lingáyats is the Ayya or teacher of the Chitrakaldurga monastery in north-west Maisur. He is greatly respected and when he visits Kolhápur is received with enthusiasm. The *guru* is a married Jangam and seems to be the direct descendant either by birth or by adoption, of the first head of several families. The *gotra* or stock of these families and of their *guru* or teacher is the same and the families cannot intermarry. The *guru* or teacher is required to be present at every family ceremony. If he is not present his place is taken by an ordinary *ayya* who conducts the ceremony. Besides everybody's own *ling* which is worshipped by the wearer at least once a day, in Kolhápur almost every Lingáyat household has a wooden shrine for the house gods, who are worshipped every morning by a man of the house. The shrine is placed in *májghar* or central hall close to the Jangam shrine. The house gods are small brass images generally representing Shiv's family, Shiv himself, his two wives Ganga and Párvati, his two sons Ganpati and Virbhadra, and his bull the Nandi. The worshipper bathes, wears a silk, woollen,[2] or freshly-washed cotton waistcloth, marks his brow with cowdung ashes, and begins the worship. He bathes the images in a brass or copper saucer, wipes them with a piece of cloth, and sets them on their proper seats in the shrine. He marks the images with cowdung ashes, lays flowers on them, throws coloured rice on their heads, burns frankincense before them, waves a small lamp fed with clarified butter about them, and offers them sugar, milk, or molasses. He repeats different texts during the different parts of the worship. The *ling* worship is performed close to the shrine of the house gods. The worshipper bathes, puts on a sacred cloth, marks his brow with cowdung ashes, and produces a cane basket. From the cane basket he takes a white blanket which is wrapped round a number of small worship pots, a number of large and small *rudráksh* bead strings, and a bag of cowdung ashes. He sits on the white blanket, marks his brow and generally smears his whole body with ashes, and in the small pots which are shaped to hold the different articles of worship, puts flowers, red rice, and other articles. He puts the *rudráksh* bead strings round his neck, wrists, ears, and arms, and a small string round the *ling*. He worships the *ling* in the same way as he worships his house gods. After worship he folds the pots, the bead strings, and the ash-bag in the white blanket, puts them in the cane basket, and places the

[1] Details of *shuddhi* are given in the Bijápur Statistical Account.
[2] Unlike Jains and like Bráhmans Lingáyats hold that silk and woollen cloths are not made impure in touch.

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cane basket in the niche. Except that she says no texts a woman in worshipping her *ling* goes through all the details given above. Most Kolhápur Lingáyats, if they happen to pass by Rám's, Vithoba's, Máruti's or a boundary god's, or Lakshmi's or a village goddess' temple, bow to the deity. Lingáyats fast on *Shivrátra* in *Mágh* in February. On *Shrávan* or July-August Mondays they take only one evening meal. Most Kolhápur Lingáyats go on pilgrimage to Kedárling on Jotiba's hill in Vádi-Ratnágiri about nine miles north-west of Kolhápur, to Nidsushi near Sankeshvar in Belgaum, to the *math* or monastery of Siddhgiri in Kadáppa about six miles south of Kolhápur, and to Yedur in Chikodi in Belgaum. A few go to Gokarn in North Kánara and Ulvi twenty-five miles south of Supa in North Kánara. In theory the Lingáyat has no good or bad days. In practice Kolhápur Lingáyats have a belief in good and bad luck and often consult Jangam astrologers to find a lucky day to perform a ceremony. They fast on eclipses and bathe before and after the eclipse. They openly consult astrologers and their Jangams study the same books as Bráhmans and are consulted by Lingáyats as much as Bráhman astrologers are consulted by Bráhmanic Hindus. Jangams and a few pious laymen pretend not to believe in ghosts and witchcraft, but women and ordinary people have a strong faith in witchcraft. Some Lingáyats pretend to cure diseases by saying texts or *mantras* of Shiv over the diseased part and by tying on the person of the sick a magical design or *yantra* drawn on paper with the name of the god Dattátreya and some other letters on it. Unlike Bráhmans Lingáyats have no separate lying-in room, any suitable room in the house being used for the purpose. When a woman is in labour a Lingáyat and in her absence a Jain or a Marátha midwife is sent for. If the labour is long and trying Jangams are called to say texts. After birth the room is purified by sprinkling water in which a Jangam's foot has been washed. The birth-time is noted and a Jangam astrologer is asked to prepare a birth paper and is paid according to the means of the family. If a birth takes place at an unlucky time, the evil stars are humoured with offerings. On the fifth day after the birth of a child a Jangam comes, repeats verses, takes a *ling*, winds it in a piece of silk cloth, and ties it round the child's neck or its upper right arm. The *ling* is soon after taken off and tied to the child's cradle. In the evening women neighbours come and perform rites in honour of Mother Sixth or Sati to keep off evil spirits. Sati is represented by a sickle with a bodicecloth wound round it. Near the goddess are laid a cocoanut, and a piece of blank paper, a pen, and an inkstand to write the destiny of the child. The paper pen and ink are kept there during the night. On the twelfth the child is laid in the cradle and named. Unlike Bráhmans, among whom the name is generally fixed by an astrologer Lingáyats themselves fix the name of the child. It is generally chosen by the parents or by some elder of the family and is given by women neighbours who come to witness the ceremony. The women fill the mother's lap with wheat, betelnuts, a cocoanut, dry dates, and a bodicecloth; and the women are given betel and turmeric and vermilion paste to rub on their cheeks and mark their brows. Among priestly

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Lingáyats when a boy is between seven and nine years old the initiation or *aitan*,[1] literally priest's state from the Kánarese *ayya* priest and *tan* state, is performed. A Jangam astrologer is asked to choose a lucky day. The *guru* or teacher comes early in the morning of the day fixed, a square is made with a waterpot in the centre and one in each corner, each standing on a small heap of rice. White thread is passed round the necks of the pots. The boy's head is shaved, and he is bathed and seated on a small wooden stool in front of the pot square. The teacher repeats several texts, whispers into the boy's ear, and makes him recite a short hymn. During the ceremony the pipe and drum are played and at the close a feast is given and alms are distributed. After his initiation the boy is a priest and may not eat food without bathing and performing regular *ling* worship. *Diksha* which means purification, may be undergone by any class of Lingáyats except Jangams. A *diksha* raises a Pancham to be a Lokvant, a Lokvant to be a Shilvant, and a Shilvant to be a Jangam. By performing *diksha* girls of the Pancham, Lokvant, and Shilvant classes may marry into the classes above them. Many Lingáyat men and women perform *diksha* before marriage or at any time before death to cleanse them from sin. As in *aitan* so in *diksha* the day is fixed by a Jangam astrologer, and except that *diksha* texts are different from *aitan* texts, the ceremony differs little from *aitan*. Five metal jars are set on the ground four of them one at each corner of a square and the fifth in the centre each on a small heap of rice. A white thread is wound round the necks of the pots and betel and leaves and vermilion are set in their mouths. The man or the woman on whose account the ceremony is performed is bathed and made to sit on a woollen carpet in front of the pot square. The Jangam recites verses and all present throw grains of rice mixed with vermilion over the person's head. The ceremony ends with a feast and the distribution of alms.

Girls are married before they come of age. When the parents of the boy and girl agree to marry their children, the marriage day is fixed by a Jangam astrologer and marriage booths are raised in front of the boy's and girl's houses. The first pole of the booth is driven in at a lucky moment. A marriage ceremony generally lasts for four days. On the first day comes the *videghálne* or betel-serving in token that the marriage settlement is made and is binding. The bride is decked with ornaments, and in the presence of Jangams and other respectable members of the caste is given pieces of sugarcandy. On the second day come the Ganpati worship, the turmeric-rubbing, and the *gugul* or bdellium gum ceremony in honour of Virbhadra. In the gum ceremony, which either the bride or bridegroom and their mothers must attend, two white-washed earthen jars, in form and size like those in which women fetch water, are cut in two a little below the middle where they are widest. The upper halves are turned upside down standing on their mouths and into the upper half the lower half is dropped so

[1] Full details are given in the Bijápur Statistical Account.

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that the open side is upward. The wide-mouthed vessels thus prepared are filled with ashes. The ashes in the middle of each pot are damped and a stick about six inches long is fixed and wrapped round with a piece of cloth like a small torch. The two torches are lighted and the redpowders *gulál* and *kunku*, sandal-paste or *gandh*, and flower wreaths are thrown over them. Two Jangams or priests or two kinsmen dancing as they go carry the pots either in their hands or on their heads in procession, with pipes and drums, to a river or well outside of the village. When the pots are placed on the ground near the river or well, the head of the family washes the feet of the *svámi* or monastery head who goes with the procession, puts flowers on his feet, gives him a cocoanut and money, and prostrates himself before him. After the *svámi* worship the torches are put out and the pots are broken. Betel is served to all present and money is given to the priests or Jangams. The party go home silently without music. The gum or *gugul* ceremony was formerly performed only when a vow was made to Virbhadra, but in most Lingáyat families it has become a regular part of the marriage ceremony. It is also performed by several Marátha and by a few Bráhman families,[1] with the same details, except that in Marátha and Bráhman *gugul* processions the pots are borne by kinsmen and no *svámi* is worshipped. On the third day comes the *devak* or marriage guardian ceremony. All Lingáyat families have the same *devak*. It is a winnowing bamboo basket containing rice, turmeric, betel leaves and nuts, and a closed earthen pot whose lid is tied on with cotton thread. The pot contains water and a few copper coins. Sometimes the *devak* ceremony takes place a day or two before the marriage. After the guardian is in his place the bridegroom is bathed and his brow is marked with ashes. He is dressed in rich clothes and a marriage coronet of *bhend* or water hemp is tied on his brow. An hour or two before the marriage which is generally in the evening, the bridegroom starts in procession with music for the bride's. In a Lingáyat marriage no water-clock is set to note the exact time, and the proper time is guessed by one of the elders. At the bride's, the bride and bridegroom sit side by side on ordinary low wooden stools set in the centre of a square of metal pots like the square made for the purification or *diksha*. The bride is dressed in a simple white robe and her brow is decked with a *bhend* or water-hemp marriage coronet. The hems of the garments of the pair are tied together. The *ayya* hands rice mixed with vermilion to the guests, and recites verses. The guests throw the red rice on the pair's heads

[1] This *gugul* is interesting from the early character of its details. It seems to be an old spirit-scaring practice handed down from times before the higher ideas of Lingáyatism or Bráhmanism. The idea seems to be to collect evil influences in the torch and make it a scape-torch like the Jewish or early Hindu scapegoat or buffalo and carry the evil spirits beyond the village limits and leave them there. The device of asking the *svámi's* blessing and paying him a fee seems to have saved the old practice from perishing. The service is said to be in honour of Virbhadra an early spirit of the Kánarese country who has been identified with Shiv's son. The root of the fear of Virbhadra seems to be the fear of the *Virs* who are chiefly the angry ghosts of the unwed dead.

as long as the *ayya* recites verses. All this time music is played and muskets are fired. At the close of the recitation the lucky black glass bead string is tied round the bride's neck, the wedded pair are taken to bow to the house-gods, and the knot of their garments is loosened. On the fourth night the bridegroom goes to a *math* or monastery with his wife in a great procession both riding on the back of a bullock, or of late, though the change is a grief to the old and strict, on horseback. At the *math* or monastery the pair lay a cocoanut before the *svámi* or head priest and prostrate themselves before him. From the *math* the procession goes to the bridegroom's house, where the ceremony ends with a feast and the distribution of alms. On the way they break cocoanuts at places supposed to be haunted by evil spirits and throw the spirits pieces of cocoanut. In a wealthy family a boy's marriage costs about £200 (Rs. 2000). Of this £100 (Rs. 1000) go in ornaments for the bride, £30 (Rs. 300) in clothing, £30 (Rs. 300) in charity, and £40 (Rs. 400) in food and other charges. In a middle class family a boy's marriage costs about £40 (Rs. 400) of which £20 (Rs. 200) go in ornaments, £10 (Rs. 100) in clothing, £2 10*s*. (Rs. 25) in charity, and £7 10*s*. (Rs. 75) in food and other things. In a poor family a boy's marriage costs about £20 (Rs. 200), of which £5 (Rs. 50) go in ornaments, £7 10*s*. (Rs. 75) in clothing, £1 (Rs. 10) in charity, and £6 10*s*. (Rs. 65) in food and other charges. A girl's marriage costs less than a boy's, the total varying from £2 10*s*. to £30 (Rs. 25-300). The charges include a dowry of £2 10*s*. to £5 (Rs. 25-50), a suit of clothes, and a necklace and ring to the bridegroom, robes and bodices for the bridegroom's mother and other kinswomen, and turbans for his father and brothers.

Widow marriage is forbidden among Jangams, Shilvants, and Lokvants. Panchams occasionally marry widows. Barbers, oilmen, potters, washermen, and Mhárs allow and practise widow marriage. Unlike the high class Bráhmanic widow the Lingáyat widow may use a robe of any colour, continues to wear the bodice, is not shaven, and may wear ornaments except the nose-ring, the lucky neck-thread, and toe-rings. Still a widow is held unlucky and is not asked to marriage and other festive ceremonies.

When a Lingáyat is on the point of death he is advised to distribute money in charity and present a Jangam with a cow. His body is covered with sacred ashes. If he is well-to-do, the dying man performs the *vibhutiville* or ashes and betel-giving at a cost of £2 to £2 10*s*. (Rs. 20-25). This rite is believed to cleanse the sin of the performer and is generally performed by old men and women. If a performer survives the rite he or she has to leave his or her house and pass the rest of their lives in a *math* or monastery. Jangams are not required to undergo this rite as they are considered holy and not to need purifying. Sometimes a Jangam is asked to recite verses. A few minutes before death the dying person is laid on a white blanket and a little holy water is put into the mouth. After death the ornaments, if there are any, are removed from the body, and the body washed in cold water in an open space near the house, and is clad in full dress. The body is

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laid crosslegged slightly leaning against a wall for two to eight hours, or even longer if the dead is an old and influential person. During this time kinsmen and kinswomen sit near and bewail the dead. If the dead is a Jangam or an old man or woman Jangams are asked to recite verses, and the recitation is accompanied with music. If the dead has a wife, his wife's lucky thread, glass bangles, and toe-rings are taken off her body and laid in the canopied chair specially prepared for the occasion. Plantain stems are tied to the upright poles of the chair, the leaves are fastened together into arches, and the whole chair is decorated with flower wreaths. The dead body is seated crosslegged in the chair, and the chair is borne by four friends or kinsmen. No fire is taken with the procession, and no women go with it. If the family is well-to-do, musicians play before the body; and music is always employed when a Jangam dies. As the body is borne to the grave the men in the procession cry out Shiv Shiv, or Har Har, and at intervals betel-leaves and copper coins are thrown on the road. Meanwhile the grave is being dug by labourers of any caste. The grave is 4½ feet long 2¾ feet wide and three feet deep. In the east side of the grave a niche large enough to hold the dead body is cut, and the inside of the grave is cowdunged and purified with *pádodak* that is water in which a Jangam's feet have been washed. On the outside of the grave, at each corner is set an earthen *ling* with an earthen bull in front of each *ling*. The dead is lowered into the grave by his friends and kinsmen, and laid in the niche facing west. The *ling* is taken out of its case, which is kept by the heirs, and laid in the body's left hand. The priest washes the *ling*, rubs ashes, and lays *bel* leaves on it. He hands *bel* leaves to all present, and drops some on the head of the dead and all drop their leaves after him. If the dead is a *svámi* or head priest a note signed by his successor asking that the doors of heaven may be opened to let the dead into the presence of Shiv is tied round the neck. The grave is filled with salt and ashes till the body is covered, and then with earth, and over the earth one or two slabs of stone are laid. The priest stands on the stone and the mourners wash his feet, lay flowers and *bel* leaves on them, and give him money. Money is also given to beggars. When there is music the music goes on till after the priest's feet are worshipped. The whole party go to a river or well, bathe, and return in wet clothes to the house of mourning, where each of them sips a little *karuna* literally grace, which is of higher efficacy than *pádodak* or foot-water and over which a larger number of texts have been repeated. Jangams are fed and alms are given to the poor. On the first and sometimes on the fifth the old clothes of the dead are given to priests and poor men. To the *svámi* are given a cow, a pair of shoes, an umbrella, and pots. On the third, fifth, or seventh day after death Jangams and the near kinsmen of the dead are asked to dinner, and after this the family are considered pure, and strangers may take food in the house. No monthly or yearly mind-rites are performed in honour of the dead. If the family is well-to-do, a tomb is built with a masonry *ling* and *nandi* or bull on it, and the *ling* and the bull are worshipped daily by some

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member of the family. Lingáyats are bound together by a strong fellow-feeling. Social disputes are referred to the *svámi* or monastery head whose decision is generally accepted. An appeal lies to the head of the Kadáppa *math* or monastery on a hill six miles south of Kolhápur, who is the head Jangam of the province. Kolhápur Lingáyats have not begun to make much use of State schools, the total number of Lingáyat boys in the Kolhápur schools in March 1883 was 1478. Girls are seldom sent to school. The Lingáyat faith seems to keep its hold on the minds and affections of the people. They may have to be a little more careful than formerly in the punishments they inflict for caste rules, and with this exception the influence of the priests shows no sign of declining.

JAINS.

Jains are returned as numbering 46,732 or 6·02 per cent of the Hindu population and as found over the whole State. They take their name from being followers of the twenty-four Jins or conquerors the last two of whom were Párasnáth and Mahávir who was also called Vardhmán. Párasnáth or Párshavanáth literally the *náth* or lord who comes next to the last Jin Vardhmán is said to have been the son of king Ashvasen by his wife Váma or Báma Devi of the race of Ikshváku. He is said to have been born at Benares, to have married Prabhávati the daughter of king Prasen Jit, to have adopted an ascetic life at the age of thirty, and to have practised austerities for eighty days when he gained perfect wisdom. Once while engaged in devotion his enemy Kamath caused a great rain to fall on him. But the serpent Dharanidhar or the Nág king Dharan shaded Párasnáth's head with his hood spread like an umbrella or *chhatra,* whence the place was called Ahichhatra or the snake umbrella.[1] Párasnáth is said to have worn only one garment. He had a number of followers of both sexes, and died performing a fast at the age of 100 on the top of Samet Shikhar in Hazâribágh in West Bengal. His death occurred 250 years before that of the last or twenty-fourth Jin Mahávir. Mahávir or Vardhmán, who was also of the Ikshváku race, is said to have been the son of Siddhárth prince of Pavan by Trisala and to have been born at Chitrakut or Kundgrám perhaps the modern Chitarkot a great place of pilgrimage seventy-one miles west of Allahabad. He is said to have married Yashoda the daughter of prince Samarvir, and to have by her a daughter named Priyadarshana, who became the wife of Jamáli, a nephew of Mahávir's and one of his pupils who founded a separate sect. Mahávir's father and mother died when he was twenty-eight, and two years later he devoted himself to austerities which he continued for twelve and a half years, nearly eleven of which were spent in fasts. As a Digambar or sky-clad ascetic he went robeless and had no vessel but his hand. At last the bonds of action were snapped like an old rope and he gained *keval* or absolute unity of spirit and became an Arhat that is worthy or Jin that is conqueror. He went to Pápapuri or Apápuri in Behár and taught his doctrine. Of several eminent Bráhmans who became converts and founded schools or *ganas,* the chief was Indrabhuti or Gautam,

[1] General Cunningham has identified the ancient Ahichhatra with the present Rámnagar in Rohilkhand in Upper India. Cunningham's Ancient Geography, I. 359.

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who preached his doctrines at the cities of Kaushámbi and Rájgrih and died at the age of seventy-two at Apápuri in South Behár between B.C. 663 and 526.[1]

Like the Buddhists, the Jains reject the Veds which they pronounce apochryphal and corrupt and to which they oppose their own scriptures or Angas. As among Buddhists confession is practised among Jains. Great importance is attached to pilgrimage and four months or the *cháturmás* that is four months from the eleventh of *Áshádh* or July-August to the eleventh of *Kártik* or October-November in the year are given to fasting, the reading of sacred books, and meditation. They attach no religious importance to caste. Jains like Buddhists are of two classes *yatis* or ascetics and *shrávaks* or hearers. Jains like Buddhists admit no creator. According to them the world is eternal and they deny that any being can have been always perfect; the Jin became perfect but he was not perfect at first. Both Buddhists and Jains worship though under different names twenty-four lords each with his sign and his attendant goddess or *shásan devi*:

Jain Saints.[2]

Name.	Sign.	*Shásandevi* or Attendant Goddess.	Name.	Sign.	*Shásandevi* or Attendant Goddess.
Rishabh or A'dináth	Bull	Chakreshvari.	Vimalnáth ...	Boar ...	Vidita.
Ajitnáth ...	Elephant ...	Ajitbala.	Anantnáth ...	Falcon ..	Ankusha.
Shámbhav ...	Horse	Duritári.	Dharmanáth ..	Thunderbolt ...	Kandarpa.
Abhinandan ...	Monkey ...	Kálika.	Shántináth ..	Antelope ..	Nirváni.
Sumati ...	Curlew ..	Mahákáli.	Kunthunáth ..	Goat ...	Bala.
Padmaprabh ...	Lotus	Shyáma.	Arnáth ...	*Nandyávart* or pleasing jewel.	Dhárini.
Supárshv ...	Lucky Cross or *Svastik*.	Shánta.	Mallináth ...	Water Jar .	Dharanpriya.
Chandraprabh. .	Moon	Bhrikuti.	Muni Suvrat ...	Tortoise ...	Naradatta.
Pushpadant ...	Crocodile ...	Sutáraka.	Nimináth ...	Blue Water Lily.	Gándhári.
Shital	Cruciform Symbol or *Shrivats*	Ashoka.	Nemináth ...	Conch Shell ...	Ambika.
Shreyánsh ...	Rhinoceros ...	Mánavi.	Párshvnáth ...	Cobra ...	Padmávati.
Vásupujya ...	Buffalo	Chanda.	Vardhmán or Mahávir.	Lion ...	Siddhayika.

On the whole Jainism is less opposed to Bráhmanism than Buddhism is, and admits some of the Bráhman deities, though it holds them inferior to their *chovishi* or twenty-four saints. Jainism, of which there are traces in South India as early as the second century before Christ and to which the great stone figure of Gomateshvar at Shrávan Belgola in Maisur is believed to belong, was a ruling religion in the Deccan at least as early as the fourth or fifth century. Kolhápur seems to have been a Jain settlement before the time of the Silaháras. It is once called Padmálaya or the abode of Padma the Jain name for Lakshmi apparently from the temple of Mahálakshmi which has since been used by Bráhmans. During the time of the Silaháras (1050 - 1210) Jainism was the prevailing religion in Kolhápur and the country round.[3] It gradually gave way to Shankaráchárya the founder of the Smárts, Rámánuj the great Vaishnav (A.D. 1130), and Basav the first of the Lingáyats (1150-1168).

[1] Rice's Mysore and Coorg, I. 374, 375. [2] Rice's Mysore and Coorg, I. 374.
[3] Fleet's Kánarese Dynasties pp. 102-103.

Jains name their children after the *arhats* or worthies of the present past and future ages, after the parents of the *arhats*, after the pious and great men, and after Bráhmanic gods and local deities. Like Bráhmanic Hindus Jain parents sometimes give their children mean names to avert early death as Kalláppa from *kallu* (K.) stone, Kadáppa from *kad* (K.) forest, Dhondu from *dhonda* (M.) and Dagadu from *dagad* (M.) stone.

Kolhápur Jains are divided into Upádhyás or priests, Panchams or traders, Chaturths or husbandmen, Kásárs or coppersmiths, and Shetváls or cloth-sellers. These classes eat together but do not intermarry. Formerly the sect included barbers, washermen, and many other castes who have ceased to be Jains. Properly speaking there is no separate priestly caste among the Jains, the Upádhyás or priests are usually chosen from among the learned Panchams or Chaturths subject to the recognition of their principal *svámis* or head priests called Pattácharya Svámis.

The men are dark, middle sized, strong, and well built, and the women slender, fair, and graceful. They speak Kánarese at home and Maráthi abroad, which they call Áre Mátu or the language of the Áres. In their Kánarese the last syllable is always very indistinct. The sacred literature of the Jains is in a dialect of Sanskrit called Mágadhi. They keep cattle, but are not allowed to have pet birds in cages. Jains are strict vegetarians and do not use animal food on pain of loss of caste. Every Jain filters the water he uses in drinking or cooking for fear of killing insect life. He also takes his food before sunset in case of destroying any animal life by eating in the dark. No Jain tastes honey or drinks liquor, and monks and religious Jains abstain from fresh vegetables. The men wear the waistcloth, jacket, coat, shouldercloth, and the Kánarese headscarf. The women wear the hair in a knot at the back of the head, and dress in the full Marátha robe with or without passing the skirt back between the feet, and a bodice with a back and short sleeves. Young widows may dress in the robe and bodice and their hair is not shaven. Old widows generally dress in white and never put on bodices. As a class Jains are orderly and law-abiding and seldom appear in criminal courts. In spite of political changes many Jains are hereditary village and district officers. Strict Jains object to tillage because of the loss of life which it cannot help causing. Still they do not carry their objection to the length of refusing to dine with Jain husbandmen. Among Kolhápur Jains the husbandmen are the largest and most important class with a head priest of their own who lives at Nándni about eighteen miles east of Kolhápur. Except some of the larger landholders who keep farm servants, the Jain landholders, with the help of their women do all parts of field work with their own hands. They are the hardest working husbandmen in the State, making use of every advantage of soil and situation. In large towns like Kolhápur and Miraj Jains are merchants, traders, and shopkeepers dealing chiefly in jewelry, cotton, cloth, and grain. Most Kásárs deal in bangles or work as coppersmiths, and others weave and press oil. Some Jains live by begging, but any one who

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asks alms from a man who is not a Jain is put out of caste. To every Jain temple one or more priests or Upádhyás are attached. They belong to the Chaturth or the Pancham division and are supported by the Jain community, taking the food offerings, cloth, and money presents which are made to the gods and goddesses. Besides temple priests every village which has a considerable number of Jains has an hereditary village priest called *grámopádhya* who conducts their ceremonies and is paid either in cash or in grain. These village priests, who are married and in whose families the office of priest is hereditary, are under a high priest called *dharmádhikári* or religious head a celibate or ascetic by whom they are appointed and who has power to turn out any priest who breaks religious rules or caste customs. The village priest keeps a register of all marriages and thread-girdings in the village, and the high priest whose head-quarters are at Nándni about eighteen miles east of Kolhápur and whose authority extends over all Kolhápur Jains, makes a yearly circuit gathering contributions, or sends an agent to collect subscriptions from the persons named in the village priests' lists. The office of high priest is elective. The high priest chooses his successor from among his favourite disciples.

As a class the Kolhápur Jains are backward in education and few are in the service of the State. Still their diligence and orderliness make them a prosperous and important class. In the early morning before he gets up a Jain rests his right shoulder on the ground. He then sits facing the east and repeats verses in praise of Jindev the victorious. He leaves his seat and sets out for the temple to see the image of Párasnáth, on his way as far as possible avoiding the sight of man or beast. On his return from the temple he retires, cleanses himself with earth, and washes his hands feet and face. After washing he bathes in warm water which he first purifies by repeating verses over it. When his bath is finished he puts on a freshly washed cotton cloth, sits on a low wooden stool, and for about an hour says his morning prayer or *sandhya*. He lays sandal flowers and sweetmeat before the house gods and then goes to the temple to worship Párasnáth, where the head ascetic or *svámi* reads the Jain Purán, tells his beads, sips a little of the holy water or *tirth* in which the image has been bathed, and returns home. He washes his hands and feet, performs a fire worship, and feeds the fire with cooked rice and clarified butter in the name of all the Vedic gods or *Vishvedevs*. He usually dines between eleven and one. If a stranger happens to visit the house at dinner time, he is welcomed and asked to dine. If the guest belongs to the same class as the houseowner they sit in the same row and eat like local Bráhmans. After dinner he chews betel, and then either goes to his business, or takes a midday rest and reads his holy books. As a rule he sups an hour at least before sunset, repeats his evening prayer, visits the temple and hears a Purán, returns about nine and goes to bed. Women as soon as they rise, go to the temple to have a sight of Párasnáth, return home and mind the house sweeping and cowdunging the kitchen and dining place. They then bathe, dress in a freshly washed cotton robe and bodice, rub their brows and cheeks with

vermilion and turmeric, again visit the temple, bow before the god, and sip and throw over the head water which has been used in bathing the god. On returning home, they fetch water and wash clothes, cook, and after serving the men with food, take their dinner. After dinner they grind corn and do other house work, prepare supper, sup after the men before sunset, visit the Jain temple, listen to a Purán, return home, and retire for the night. As a rule young women neither go so often to the temple nor stay there so long as elderly women.

The religion of the Kolhápur Jains may be treated under five heads: the temple worship of the twenty-four saints and their attendant goddesses; holy places and holy days; the worship of house gods; the worship of field guardians; and the irregular worship of evil disease-causing spirits. The chief Jain doctrine is that to take life is sin. Like Buddhists they believe that certain conduct has raised men above the gods. Twenty-four saints have gained perfection. To each of these a sign and an attendant goddess have been allotted and these form the regular objects of Jain temple worship. The Jains belong to two main sects the *shvetámbars* or white-robed and *digambars* or sky-clad that is the naked saint worshippers. The bulk of the Kolhápur Jains are Digambars. Temple worship is the chief part of the Jain's religious duties. Their temples are called *bastis* or dwellings, but can easily be known from ordinary dwellings by their high plinths. The temple consists of an outer hall and a shrine. The walls of the outer hall are filled with niches of the different Bráhmanic deities and attendant goddesses. In the shrine is an image generally of the twenty-third saint Párasnáth, which in Kolhápur temples is generally naked. The images in most cases are of black polished stone two feet to three feet high either standing with the hands stretched down the sides, or in the seated cross-legged position. Temple worship is of four kinds, daily worship, eight-day or *ashtánhiki* worship, wish-filling or *kalp* worship, and the five-blessing or *panch kalyáni* worship. In the daily temple worship the image of the saint is bathed by the temple ministrant in milk and on special days in the five nectars or *panchámrits* water, tree sap or *vriksh ras* that is sugar, plantains, clarified butter, milk and curds. The priest repeats sacred verses, sandal paste is laid on the image, and it is decked with flowers.

Jains perform the *ashtánhiki* or eight-day worship three times in a year from the bright eighth to the full-moon of *Shrávan* or July-August, in *Kártik* or October-November, and in *Phálgun* or February-March. Only the rich perform the wish-filling or *kalp* worship as the worshipper has to give the priest whatever he asks. Except the goat-killing the five-blessing or *panchkalyáni* worship is the same as the Bráhmanical sacrifice. According to the Jain doctrine bathing in holy places does not cleanse from sin. Kolhápur Jains make pilgrimages to Jain holy places, Uru Jayantgiri or Girnár in South Káthiáwár sacred to Nemishvar or Nemináth, Pavápur near Rájagriha or Rájgir about fifty miles south of Patna sacred to Vardhmán Svámi, Sammedhgiri properly Samet Shikhar or Párasnáth hill in Hazáribágh in West Bengal sacred to Párasnáth where are feet symbols or *pádukás* of the twenty-four Jain *arhats* or

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worthies, and in the south, the stone figure of Gomateshvar in Shrávan Belgola in Maisur, and Mudbidri in South Kánara. They make pilgrimages to Benares which they say is the birthplace of Párasnáth who was the son of Vishveshvar the chief Bráhman deity of the place. The leading religious seats of the Jains are Delhi, Dinkánchi in Madras, Vingundi in South Kánara, and Kolhápur. Any poor Jain may visit these places and is fed for any number of days, but on pain of loss of caste he must beg from no one who is not a Jain.

Jain ascetics keep ten fasts in every lunar month, the fourths, the eighths, the elevenths, the fourteenths, and the full-moon and no-moon. They keep all Bráhmanic holidays and in addition the week beginning from the lunar eighth of *Áshádh* or June-July, of *Kártik* or October-November, and of *Phálgun* or February-March, and they hold a special feast on *Shrut Panchmi* or Learning's Fifth on the bright fifth of *Jyeshth* or May-June. Of the twenty-four minor goddesses who attend on the twenty-four saints the chief are Kâlika or Jválâmálini and Padmávati who probably are the same as the two popular Bráhman goddesses Bhaváni and Lakshmi.

Besides in the twenty-four attendant goddesses Jains believe in all Bráhmanic deities placing them below their saints or *tirthankars*. They pay special respect to the Bráhman goddess Sarasvati who is represented by a sacred book resting on a brazen chair called *shrut skandh* or learning's prop and in whose honour in all Jain temples a festival is held on the bright fifth of *Jyeshth* or May-June. To these guardian goddesses and saints two beings are added Bhujval or Goval of Shrávan Belgola in Maisur distinguished by the creepers twining round his arms and Nandishrami a small temple like a brass frame. Besides these they worship a brass wheel of law or *dharm-chakra* which is said to represent five classes of great deities or *Parameshthis* a verbal salutation to the whole of whom forms the Jain's daily prayer. The Jains think their book and temple gods the *arhats* or worthies, the *siddhs* or perfect beings, the *ácháryas* or godfathers, the *upádhyás* or priests, and the *sádhus* or saints are too austere and ascetic to take an interest in every-day life or to be worshipped as house guardians. For this reason their house deities are either Bráhmanic or Lingáyat gods.

As among Bráhmanic Hindus the house deities are kept in a separate room generally next to the cooking room in a *devára* or shrine of carved wood. The images are generally of metal three to four inches high. Among the images is not unusually the mask or bust of some deceased female member of the family who has afflicted the family with sickness and to please her had her image placed and worshipped among the house gods.[1] Besides the usual Bráhmanic or Lingáyat house deities several families have a house image of Párasnáth but the worship of Párasnáth as a house image is not usual. As among Bráhmanic Hindus the daily worship of the house gods is simple chiefly consisting in a hurried decking with flowers. On holidays the images are bathed in milk, and flowers,

[1] Details are given below under Jakhin.

sandal-paste, rice, burnt frankincense, and camphor and cooked food are laid before them. Women are not allowed to touch the house gods. During the absence of the men of the house the temple priest is asked to conduct the daily worship. Another class of Jain deities are the *kshetrapáls* or field guardians the chief of whom are Bhairav and Brahma. In theory Jains do not believe in spirits. The learned are particularly careful to disavow a belief in spirits and even ordinary Jains dislike to admit the existence of such a belief. Still enquiry shows that a belief in spirits is little less general than among the corresponding Bráhmanic classes. They believe in spirit-possession and call their family spirits *pitrad* or fathers. Though they profess not to believe that infants are attacked by spirits they perform the ceremonies observed by Bráhmanic Hindus in honour of Mothers Fifth and Sixth which seem to form a part of the early rites on which the customs of all Hindu sects are based. Besides the spirit attacks to which children are specially liable on the fifth and sixth days after birth, Jain children are liable to child-seizures or *bál grahas* probably a form of convulsions which Jain women say is the work of spirits. Educated and religious Jains who object to the early or direct form of spirit action believe in the more refined *drisht* or evil eye as a cause of sickness. According to the popular Jain belief all eyes have not the blasting power of the evil eye. Care must be taken in cutting the child's navel for if any of the blood enters its eyes their glance is sure to have a blasting or evil power. Unlike most Bráhmanic Hindus, Jains do not believe that a woman in her monthly sickness is specially liable to spirit attacks. In their opinion a woman runs most risk of being possessed when she has just bathed and her colour is heightened by turmeric, when her hair is loose, and when she is gaily dressed, and happens to go to a lonely well or river bank at noon or sunset. Boys also are apt to be possessed when they are well dressed or fine-looking or when they are unusually sharp and clever. Jains profess not to hold the ordinary Bráhmanic belief that the first wife comes back and plagues the second wife. Still they hold in great terror Jakhins that is the ghosts of women who die with unfulfilled wishes. Among Jains as among other Hindus, Jakhins plague the living by attacking children with lingering diseases. When a child is wasting away Jain parents make the Jakhin a vow that if the child recovers the Jakhin's image shall be placed with their family gods. If the child begins to recover as soon as the vow is made the house people buy a silver or gold mask or *ták* of Jakhin, lay sandal-paste and flowers on and sweetmeats before it, and set it in the god room with the other house gods. Five married women, who are asked to dine at the house are presented each with turmeric, vermilion, betel, and wet gram, and a special offering or *váyan* consisting of five wheat cakes stuffed with sugar clarified butter and molasses is made in the name of the dead woman who is believed to have turned Jakhin and possessed the child. The women and men guests dine with the family and take the special offering or *váyan* home. The image is daily worshipped with the house gods with great reverence as it generally represents the mother or some near relation of the worshipper. This Jakhin worship is common among Jains. Jains have no professional exorcists or

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charmers chiefly because their place is filled by the Jain priests. When sickness is believed to be caused by spirit-possession the priest is consulted. He worships the goddess Padmávati or Lakshmi and gives the sick holy water or *tirth* in which the goddess' feet have been washed. If the holy water fails to cure, the priest consults his book of omens or *shakunyanti*, adds together certain figures in the book and divides the total by a certain figure in the tables of the book, and by referring to the book finds what dead relation of the sick person the quotient stands for. If it is a woman she has become a Jakhin and should be worshipped along with the family gods. The priest then mutters a verse over a pinch of frankincense ashes or *angára* burnt before the gods and hands it to the sick to be rubbed on his brow. If the ash-rubbing and the Jakhin worship fail to cure the sick, the priest prepares a paper or *bhoj* or birch leaf called a *yantra* or device marked with mystic figures or letters and ties it in a silk cloth or puts it in a small casket or *táit*, mutters verses over it, burns frankincense, and ties it round the possessed person's arm or neck. If the amulet is of no avail the priest advises an *anushthán* or god-pleasing. The head of the house asks the priest to read a sacred book before the temple image of one of the saints or to repeat a text or *mantra* or a sacred hymn or *stotra* some thousand times in honour of one of the saints. The priest is paid for his trouble, and when the sick is cured the god-pleasing ends with a feast to priests and friends. If even the god-pleasing fails, the sick, if he is an orthodox and particular Jain, resigns himself to his fate or seeks the aid of a physician. Unlike the men Jain women are not satisfied without consulting exorcists and trying their cures. Exorcists are shunned by men Jains because part of the exorcists' cure is almost always the offering of a goat or of a cock. A Jain man will seldom agree to such a breach of the chief law of his faith, but Jain women secretly go to the exorcists and do as they are advised. When all remedies are of no avail Jains sometimes take the sick to a holy place called Tavnidhi fifteen miles south-west of Chikodi, and the sick or some relation on his behalf worships the spirit-scaring Brahmanidhi until the patient is cured. The Jains profess to have no sacred pools, animals, or trees that have a spirit-scaring power. When an epidemic rages a special worship of Jindev is performed.

Of the sixteen sacraments or *sanskárs* which are nearly the same as the sixteen Bráhman sacraments, Kolhápur Jains perform thread-girding, marriage, puberty, and death. Except that the texts are not Vedic the rites do not differ from those performed by Bráhmans. Their birth ceremonies are the same as those of Bráhmans like whom on the fifth day they worship the goddess Satvái. Boys are girt with the sacred thread between eight and sixteen. A boy must not be girt until he is eight. If, for any reason, it suits the parents to hold the thread-girding before the boy is eight, they add to his age the nine months he passed in the womb. A Jain astrologer names a lucky day for the thread-girding, a booth is raised before the house, and an earth altar or *bahule* a foot and a half square is built in the booth and plantain trees are set at its corners. Pots are brought from the potter's and piled in each corner of the altar and

a yellow cotton thread is passed round their necks. Over the altar is a canopy and in front is a small entrance hung with evergreens. Invitation cards are sent to distant friends and kinsfolk. A day or two before the thread-girding the invitation procession consisting of men and women of the boy's house with music and friends starts from the boy's. They first go to the Jain temple and the father or some other relation with the family priest lays a cocoanut before the god, bows before him, and asks him to the ceremony. They visit the houses of their friends and relations and ask them to attend the ceremony. The Jains have no *devak* or family guardian worship. The boy and his parents go through the preliminary ceremonies as at a Bráhman thread-girding. The boy's head is shaved and he is bathed and rubbed with turmeric. The astrologer marks the lucky moment by means of his water-clock or *ghatka* and as it draws near music plays and guns are fired. The priest repeats the lucky verses and throws red rice over the boy. The boy is seated on his father's or if the father is dead on some other kinsman's knee on a low stool. The knot of his hair is tied and he is girt with a sacred thread or *jánve* and a string of *kush* grass is tied round his waist. The priest kindles the sacred fire, betel is served to the guests, and money gifts are distributed among priests and beggars. The boy has to go and beg at five Jain houses. He stands at the door of each house and asks the mistress of the house to give him alms saying Oh lady be pleased to give alms.[1] The alms usually consists of a waistcloth, rice, or cash. Great merit is gained by giving alms to a newly girded boy, and many women visit the boy's house for three or four days to present him with silver or clothes. After begging at five houses the boy returns home and a feast to friends and kinsfolk ends the first day. The *sodmunj* or grass-cord loosening is performed usually after a week and sometimes between a week from the thread-girding and the marriage day. The loosening is generally performed near a *pimpal* Ficus religiosa tree. The boy is bathed, the rite of holiday calling or *punyáhaváchan* is gone through as on the first day, music plays, and flowers, sandal-paste, burnt frankincense, and sweetmeat are offered to the *pimpal* tree. The boy bows before the tree and the priest unties the cord from round his waist. The boy is dressed in a full suit of clothes, declares that he means to go to Benares and spend the rest of his life in study and worship, and sets out on his journey. Before he has gone many yards, his maternal uncle meets him, promises him his daughter's hand in marriage, and asks him to return home and live among them as a householder or *grihasth*. The boy is escorted home with music and a band of friends and a small feast to friends and kinsfolk ends the ceremony.

Boys are married between fifteen and twenty-five and girls before they come of age. As a rule the boy's father proposes the match to the girl's father and when they agree, an astrologer is consulted, who compares the birth papers of the boy and the girl and approves the match if he thinks the result will be lucky and if the family

[1] The Sankrit runs : *Bhavati bhikshám dehi.*

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stocks and branches or *shákhás* of the boy and the girl are different. Then on a lucky day the boy's father visits the girl's house with a few friends, including five kinswomen, and are received by the girl's father and mother. The girl is seated on a low stool in front of the house gods, and the boy's father presents her with a robe and bodice and a pair of silver chains or *sánkhlis* and anklets or *válás*. Her brow is marked with vermilion and decked with a network of flowers. The women of the boy's house dress the girl in the clothes and ornaments brought by the boy's father, and the boy's father puts a little sugar in her mouth. Packets of sugar and betel are handed among the guests and the asking or *mágni* ends with a feast to the guests. As a rule marriage takes place two or three years after betrothal. Every year the boy's parents have to send a present of a string of cocoa-kernel and some fried rice on the Cobra's Fifth or *Nágpanchmi* in July-August and this they have to continue to do till the girl comes of age. When the boy is fifteen or sixteen and the girl is ten or eleven the parents think it is time they were married and send for and consult an astrologer. He compares their horoscopes, consults his almanac, and names a lucky day for the marriage. The ceremony as a rule lasts five days. On the first day two married girls in the bride's house bathe early in the morning, wear a ceremonial dress, and with music and a band of friends go to a pond or a river with copper pots on their heads, lay sandal-paste, flowers, rice, vermilion, burnt frankincense, and sweetmeats on the bank in the name of the water goddess, fill the pots with water, and mark them with vermilion, set a cocoanut and betel leaves in the mouth of each, cover them with bodicecloths, and deck them with gold necklaces. They then set the waterpots on their heads, return home, and lay them on the earthen altars. Flowers, vermilion, burnt frankincense and sweetmeat are offered to the pots and five dishes filled with earth are set before them, sprinkled with water from the waterpots, and mixed seed grain is sown in the earth. Friends and kinsfolk are asked to dine at the house and the sprout-offering or *ankurárpan* is over. The bridegroom is bathed at his house and lights a sacred fire or *hom*, puts on a rich dress, and goes on horseback with music and friends carrying clothes, ornaments, sugar, and betel packets to the bride's house. The bride's party meet him on the way and the bridegroom is taken to the bride's house and seated outside of the house on a seat of *audumbar* or *umbar* Ficus glomerata. The bride's parents come out with a vessel full of water, the father washes his future son-in-law's feet and the mother pours water over them. The bridegroom is then taken to a raised seat in the house, seated on it, and presented with clothes, a gold ring, and a necklace. The bridegroom's parents present the ornaments and clothes they have brought for the bride, packets of betel and sugar are handed among friends and kinspeople, and the first day ends with a feast to the bridegroom's party. The bridegroom returns home with his party, is rubbed with turmeric and clarified butter, and bathed by five married women, seated in a square with an earthen pot at each corner and a yellow thread passed five times round their necks. The bride is bathed in a similar square at her house. On the third day the bride and bridegroom bathe, dress in

newly washed clothes, and starting from their homes meet at the Jain temple. The priest attends them and the pair bow before the idol. The priest makes them repeat the five-salutation hymn which every Jain ought to know and warns them to keep the Jain vow or *Jain vrat* of not-killing or *ahinsa* and of leading a pure moral life. The pair are treated to sweetmeats each by their own people, and the family gods and the cork marriage coronet or *báshing* are worshipped at both houses. Men and women from both houses go with music and ask their friends and kinspeople. In the afternoon, when all meet, the women take their seats in the booth and the men inside of the house and all eat at the same time. On the fourth day the actual marriage ceremony begins. Friends and relations are asked to both houses. The bridegroom is rubbed with fragrant oil, and with about fifteen of his relations again kindles the sacred fire, dresses in rich clothes, and goes to the bride's house on horseback with music and friends. On the way he is met by the bride's party and taken to a raised *umbar* Ficus glomerata seat. While he is seated on the *umbar* seat a couple from the bride's house, generally the bride's parents, come and wash his feet. The bridegroom thrice sips water, puts on the new sacred thread offered him by the bride's priest, and swallows curds mixed with sugar which the couple have poured over his hands. The father-in-law leads the bridegroom by the hand to a ready-made seat in the house. Before the seat a curtain is held and two heaps of rice, one on each side of the curtain, marked with the lucky cross or *svastik* and crowned with the sacred *kush* grass. A short time before the lucky moment the bride is led out by her friends and made to stand on the rice heap behind the curtain, the bridegroom standing on the rice heap on the other side. The guests stand around and the priests recite the nine-planet lucky verses or *navgrah mangaláshtaks.* The astrologer marks the lucky moment by clapping his hands, the musicians redouble their noise, the priests draw aside the curtain, and the pair look at each other and are husband and wife. The bridegroom marks the bride's brow with vermilion and she throws a flower garland round his neck. They fold their hands together and the bride's father pours water over their hands. They then throw rice over each other's head, and the priests and guests throw rice at the pair. The priests tie the marriage wristlets on the hands of the pair. The bridegroom then sits on a low stool facing east and the bride on another stool to his left. The priest kindles the sacred or *hom* fire and the bridegroom feeds the fire with offerings of parched rice held in a dish before him by the bride. Then the priest lays seven small heaps of rice each with a small stone at the top in one row. The bridegroom, holding the bride by the hand, touches the rice and the stone on each heap with his right toe, moves five times round the heaps, the priest shows the pair the Polar star or *dhruv*, and the payment of a money gift to the priest completes the day's ceremonies. The hems of the pair's garments are knotted together and they walk into the house and bow before the waterpots which are arranged on the first day, and are fed with a dish of milk and clarified butter. Next day the bride's parents give a feast to the bridegroom's party and to their own kinspeople. In the morning

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the pair are seated in the booth and young girls on both sides join them. The pair first play with betelnuts for a time and the bridegroom takes some wet turmeric powder and rubs it five times on the bride's face, who gathers it and rubs it on the bridegroom's face. The bridegroom is given a betel packet to chew, chews half of it and hands the rest to the bride. Thus he chews the five betel packets, and the bride in her turn chews another five each time handing half of the betel packet to the bridegroom to chew. Next morning the sacred fire is again kindled and the serpent is worshipped. The pair then dine at the bride's and play with betelnuts. The pair are seated on horseback, the bride before the bridegroom, and taken to the Jain temple where they walk round the god, bow before him, and ask his blessing. They then walk to the bridegroom's with music and friends. Before they reach every part of the house is lighted and a long white sheet is spread on the ground from the booth door to the god-room. When the pair attempt to cross the threshold the bridegroom's sister blocks the door and does not allow them to enter. The bridegroom asks her why she blocks the door. She says, Will you give your daughter in marriage to my son? He answers, Ask my wife. The sister asks the wife and she says, I will give one of my three pearls in marriage to your son. Then she leaves the door, the pair walk into the house, bow before the house gods, and a feast of uncooked provisions to those that do not eat from them and of cooked food to friends of their own caste and to kinspeople ends the ceremony. Though forbidden by their sacred book, all Jains except Upádhyás or priests allow widow marriage. They say the practice came into use about 200 years ago. If a woman does not get on well with her husband, she may live separate from him but cannot marry during her husband's lifetime. When a girl comes of age she sits apart for three days. On the fourth she is bathed and her lap is filled with rice and a cocoanut, and the rest of the age-coming does not differ from a Bráhman age-coming.

When a Jain is on the point of death, a priest is called in to repeat verses to cleanse the sick person's ears, to quiet his soul, and if possible to drive away his disease. When recovery is hopeless, a ceremony called *sallekhan vidhi* or tearing rite is performed to sever the sick person from worldly pleasures and to make him fit for the life he is about to enter. Sometimes the sick man is made to pass through the ceremony called *sannyás grahan* or ascetic vow-taking with the same rites as among Bráhmans. When these rites are over and death is near, the dying man is made to lie on a line of three to four wooden stools and the names of gods and sacred hymns are loudly repeated. After death the body is taken outside of the house, bathed in warm water, dressed in a waist and a shouldercloth, and seated cross-legged on a low stool leaning against the wall. A bier is made and the dead is laid on it, and the whole body including the face is covered with a white sheet. Jewels are put into the dead mouth and fastened over the eyes. Four kinsmen lift the bier and followed by a party of friends, walk after the chief mourner who carries a firepot slung from his hand. To perform Jain funeral rites, from the first to the thirteenth day, six men are required, the chief mourner who carries fire, four

corpse-bearers, and a body-dresser. Music is played at some funerals, but on the way no coins or grain are thrown to spirits and no words uttered. The party moves silently to the burning ground and the chief mourner is not allowed to look behind. About half-way the bier is laid on the ground and the cloth is removed from the dead face apparently to make sure that there are no signs of life. They go on to the burning ground and set down the bier. One of the party cleans the spot where the pyre is to be prepared and they build the pyre. When it is ready the bearers lay the body on the pile and the chief mourner lights it. When the body is half consumed the chief mourner bathes, carries an earthen pot filled with water on his shoulder, and walks three times round the pile. Another man walks with him and at each turn makes a hole in the pot with a stone called *ashma* or the life-stone. When three rounds and three holes are made, the chief mourner throws the pot over his back and beats his mouth with the open palm of his right hand. The *ashma* or life-stone is kept ten days and each day a rice ball is offered to it. As a rule the funeral party stops at the burning ground till the skull bursts. If they choose some of the party may go home, but as a rule the six mourners must remain there till the body is consumed when each offers a flour-ball and a handful of water to the life-stone and returns home. A lamp is set on the spot where the dead breathed his last, and kept there burning for at least twenty-four hours. On the second day the six chief mourners go to the burning ground and in the house put out the fire with offerings of milk sugar and water. On the third day they gather the deceased's bones and bury them somewhere among the neighbouring hills. Except offering a rice ball to the life-stone from the first to the tenth day nothing special is performed from the fourth to the ninth day. The family are held impure for ten days. On the tenth the house is cowdunged and all members of the family bathe and each offer a handful of water called *tilodak* or sesame water to the dead. The house is purified by sprinkling holy water and the sacred or *hom* fire is lit by the priest. On the twelfth the clothes of the deceased are given to the poor, and rice balls in the name of the deceased and his ancestors are made and sandal-paste, flowers, vermilion, frankincense, and sweetmeat are offered them. The temple gods are worshipped and a feast to the corpse-bearers and dresser ends the twelfth day ceremony. On the thirteenth the *shráddh* or mind-rite is performed and a few friends and relations are asked to dine. A fortnightly and monthly ceremony is performed every month for one year and a feast is held every year for twelve years. According to rule the widow's head should be shaved on the tenth, but the practice is becoming rare, still her lucky thread and toe ornaments are taken away and she is not allowed to wear a black bodice or robe. When a *sanyáshi* or ascetic dies his body is carried in a canopied chair instead of an ordinary bier. The body is laid on the pyre and bathed in the five nectars or *panchámrits* milk, curds, clarified butter, plantain, and sugar. Camphor is lighted on the head and the pile is lit. At a *sanyáshi's* funeral only five men are required. A fire-carrier is not wanted as fire can be taken from any neigh-

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bouring house to light the pile. The family of the dead are impure for only three days, and no balls are offered to the dead. When an infant dies before teething it is buried, and boys who die before their thread-girding are not honoured with the rice-ball offering. No special rites are performed in the case of a married woman, a widow, or a woman who dies in childbed. No evil attaches to a death which happens during an eclipse of the sun or the moon. In the case of a person who dies at an unlucky moment, Jains perform the same rites as Bráhmanic Hindus.[1] Jains are bound together by a strong caste feeling and settle social disputes at caste meetings. Appeals against the decisions of the caste council lie to their *svámi* or religious head who with the two titles Jinsen Svámi and Lakshmisen Svámi, and with jurisdiction over the Jains of almost the whole Bombay Karnátak, lives at Kolhápur. Small breaches of caste rules are punished with fines which take the form of a caste feast, and the decisions of the *svámi* are held final and are enforced on pain of expulsion from caste. The bulk of the Kolhápur Jains set little value on schooling, yet they give their sons primary schooling and the majority of them are able to read and write and cast accounts. The knowledge of Sanskrit for which the Jains were once famous has now sunk to a low ebb. Though they are wanting in enterprise and do not take to new pursuits, a gradual change for the better has passed over the caste during the last twenty years.

Non-Kolhápur Jains include a considerable number of Jain Márwáris and of Jain Gujarát Vánis who have come from Márwár and Gujarát for trade and who settle in the State for a time and return to their homes when they have collected money enough. They do not marry with the Jains of Kolhápur, and unlike the Jains of Kolhápur they have no objection to take water from the hands of the Marátha Kunbis and to take food from non-Jains. Their favourite place of pilgrimage is Mount Ábu. They are moneylenders and dealers in piece-goods and jewelry. They live in well built houses, send their children to school, and are a prosperous class.[2]

MISCELLANEOUS.

Miscellaneous Hindus included thirty castes with a total strength of 903, of whom 444 were males and 459 females. Of these 375 (males 191, females 184) were Bágadis; 5 (males 3, females 2) Chhatti Balajvárs; 22 (males 14, females 8) Devlis; 2 (females) Gábids or Fishers; 9 (males 6, females 3) Gollas; 20 (males 8, females 12) Gantnichors or Pickpockets; 2 (male 1, female 1) Halvais or sweetmeat makers; 33 (males 19, females 14) Helvis; 8 (males 2, females 6) Jháris or dust sifters; 3 (male 1, females 2) Kalávants or dancing girls; 4 (males 3, female 1) Kulkutkis; 6 (males 4, females 2) Khurkhurmundis; 10 (males 7, females 3) Kilikyats; 11 (males 7, females 4) Konges; 8 (males 6, females 2) Kadvechátis; 53 (males 26, females 27) Manvars; 23 (males 11, females 12) Mitkaris or salt-makers; 2 (males) Mudlyárs or Madras traders; 1 Náth (male); 47 (males 23, females 24) Natkars or actors; 1 (male) Patvekari or silk tassel twister;

[1] Details of these rites are given in the Poona Statistical Account.
[2] Details of Márwár Jains are given in the Ahmadnagar Statistical Account.

144 (males 55, females 89) Pichatis; 2 (males) Pendháris or pony-keepers and grass-cutters; 33 (males 13, females 20) Saibars; 3 Salmandupes (males); 28 (males 14, females 14) Shindis; 28 (males 10, females 18) Takárs or grind-stone makers; 1 Thákur (male); 9 (male 1, females 8) Vaivaris; and 10 (males 9, female 1) unspecified.

MUSALMÁNS.

Musalma'ns are returned at 33,022 or 4·12 per cent of the population. They include thirty-eight subdivisions, twelve of which, all with a foreign element, marry together and form the main body of regular Musalmáns, and twenty-six form distinct and irregular communities. The foreign element includes strains of Arab, Abyssinian, Persian, Moghal, and Upper and South Indian blood. The sources of the foreign element are numerous, Turk immigrants of the fourteenth century and Arab, Persian, and Upper Indian soldiers and commanders who took service under the Bahmani (1347-1490), Bijápur (1490-1686), and Moghal kings (1686-1710). The fall of Bijápur in 1686 introduced two new Musalmán elements one foreign the Moghal from Upper India, the other local Hindu converts due to the zeal of Aurangzeb (1658-1707). A large number of local classes trace their conversion to Aurangzeb. But it seems probable that in many cases the date of their conversion is earlier and that they trace their conversion to Aurangzeb as the most famous of modern proselytising Musalmáns. Except that the men wear the beard, the local converts differ little in appearance from the corresponding classes of Kolhápur Hindus. All regular Musalmáns speak Hindustáni at home and Maráthi with others. In food, house, dress, drink, and customs they do not differ from the Sátára Musalmáns.[1] They are landowners, grantholders, husbandmen, and traders. They send their boys to school and teach their boys to read the Kurán and Maráthi. Few among them have risen to any high position. The main body of regular Musalmáns who intermarry and are similar to one another in appearance and customs, besides the four general divisions Moghals, Patháns, Shaikhs, and Syeds, include eight classes, Atárs, Barutgars, Kágzis, Manyárs, Maháwats, Nálbands, Rangrezs, and Sárbáns.

Moghals

Moghals claim descent from the Moghal leaders and soldiers who came to the Deccan chiefly during the seventeenth century. They are found in towns and large villages. They speak Hindustáni at home and Maráthi abroad, and in appearance and customs do not differ from the local Shaikhs and Syeds. Except that they wear full beards they look like local Maráthás, and as a class are clean and neat in their habits, honest, hardworking, and thrifty. Town Moghals are constables, soldiers, and messengers, and village Moghals are husbandmen. They belong to the Hanafi Sunni sect, say their prayers regularly, and teach their boys to read the Kurán. They send their boys to school, but none of them learn English.

Patháns.

Patha'ns, or Warriors, are the followers of Afghan mercenaries and military leaders who conquered and took service in the Deccan. They speak Hindustáni among themselves and Maráthi

1 Details are given in the Sátára Statistical Account.

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with others. In look, dress, food, and customs they are the same as Poona and Sholápur Patháns. The town Patháns are soldiers constables, and messengers, and the villagers are husbandmen. Though hardworking and thrifty most of them are deeply embarrassed from the effects of the 1876-77 famine. They belong to the Sunni sect of the Hanafi school and ask the *kázi* to conduct their marriages and deaths. They are careless about saying their prayers and seldom give their boys any schooling.

Shaikhs.

Shaikhs, in theory descendants of Sidiks and Fáruks, are chiefly if not entirely of local origin. They do not differ from local Syeds in look, food, dress, or customs, and like them speak Hindustáni at home. As a class they are hardworking, thrifty, neat, and clean in their habits, and most of them are orderly and sober. The town Shaikhs are soldiers, constables, and messengers, and the villagers are husbandmen. Numbers of them were reduced to poverty by the 1876-77 famine. Like Syeds they are Sunnis of the Hanafi school, repeat their prayers, and teach their sons to read the Kurán. Many of them send their boys to local schools.

Syeds.

Syeds, or Descendants of Fatima and Ali, are found in towns and large villages. Their home tongue is Hindustáni and they speak Maráthi abroad. In look, food, dress, and customs they are the same as the Syeds of Poona and Sholápur. They are honest, clean, and neat in their habits and orderly. They earn their living as landholders, husbandmen, soldiers, constables, and messengers. In religion they are Sunnis of the Hanafi school, they teach their children to read the Kurán, and are careful to say their prayers. The town Syeds are lazy and unthrifty, but the villagers are hardworking thrifty and well-to-do. They send their boys to school.

Special Communities.

The eight classes who are separate in name only and marry with the four general divisions and with each other and form part of the main body of the Kolhápur Musalmáns are:

Atars.

Ata'rs, or Perfumers, are said to represent members of the Hindu caste of the same name who were converted by Aurangzeb (1658-1707). They are found only in towns. In look, food, dress, speech, and customs they do not differ from regular Musalmáns. They sell both flowers and perfumes. They have fixed shops and deal in redpowder or *kunku*, *attars* or fragrant oils, frankincense-sticks, dentrifice, spices, fragrant plants, and flowers, which they hawk from village to village. They are hardworking and thrifty, but they say their goods are not in so great a demand as formerly owing to the competition of Upper Indian and English perfumes. They belong to the Hanafi Sunni sect, but are careless in saying their prayers. A few send their boys to school, but as a class they are not well-to-do.

Barutgars.

Barutgars, or Firework-makers, are said to represent Hindus of different castes converted by Aurangzeb (1658-1707). They speak Hindustáni among themselves and Maráthi with others. In look, food, dress, and customs they do not differ from regular Musalmáns. As their hereditary calling is not now well paid, some earn their living as constables and messengers. They are Hanafi Sunnis

and are careful to say their prayers. They send their boys to school and are a falling class.

Kágzis.

Ká'gzis, or Paper Makers, said to represent the local converts of different Hindu castes, are found in Kolhápur town. In speech, look, food, and dress they resemble Atárs and their customs do not differ from those of regular Musalmáns. They are rather dirty and untidy in their habits, but hardworking and thrifty. The universal use of European steam-made paper has much lessened the demand for their coarse paper and they are now in a falling state. Many of them are in debt and have taken to other pursuits. They belong to the Hanafi Sunni sect and ask the *kázi* to conduct their marriage and death ceremonies. They do not send their boys to school and are a poverty-stricken class.

Manyárs.

Manyá'rs, or Glass Bangle Sellers, probably representing Hindu converts of the same caste, are found in towns and large villages. In look, food, dress, speech, and customs they are the same as the regular Musalmáns, and are hardworking, thrifty, and orderly. They are bangle-sellers and are well-to-do. They have no organized body and no headman, and the local *kázi* settles their caste disputes. They are Sunnis of the Hanafi school, and seldom say their prayers or teach their sons to read the Kurán.

Maháwats.

Mahá'wats, or Elephant Drivers, are said to represent local converts of the Hindu caste of the same name and found in small numbers in towns. They do not differ from regular Musalmáns in look, dress, food, or customs. Their calling is not so well paid as formerly and many have become constables, messengers, and servants. They are Hanafi Sunnis, are not careful to say their prayers or send their boys to school, and are a poor class.

Nálbands.

Ná'lbands, or Farriers, believed to represent Hindu converts of the same name, are found in towns only. They differ in no respects from the regular Musalmáns. They shoe horses and bullocks and earn enough to live on and to save, but most of them are given to the use of country liquor and are in debt.

Rangrezs.

Rangrezs, or Dyers, said to represent Hindu converts of the same caste, are found in towns. Their home tongue is Hindustáni and they speak Maráthi abroad. In look, dress, food, and customs they are the same as Nálbands. They dye clothes and are well-to-do. They are Sunnis of the Hanafi school, but seldom say their prayers or send their boys to school.

Sárbáns.

Sá'rbá'ns, or Camel Drivers, believed to represent converts of several Hindu castes, are found in towns. Except that they eschew beef and worship Hindu gods, in dress food and customs they are the same as Maháwats. Their calling has ceased to be well paid since the opening of roads, and they are constables, messengers, and husbandmen. They do not send their boys to school and are a decaying class.

Of the twenty-six communities who are separate from the regular Musalmáns in marriage and other customs six are of non-local origin:

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Bohorás.

Bohora's, or Ismáili Shiás, mostly immigrants from Gujarát and Bombay are found in Kolhápur town. In look, food, dress, speech, and customs they are the same as the Bohorás of Poona and Sátára.[1] They are tinsmiths and piecegoods dealers. As they are a small body they marry with Sunnis and obey the regular *kázi.* They do not follow the Mulla Sáheb of Surat or pay his dues. They teach their children to read Gujaráti and Maráthi and are a steady class.

Labbays.

Labbays, mostly immigrants from Maisur and the Malabár coast, said to represent the descendants of Arab and Persian immigrants between the seventh and the fourteenth century, are found only in towns. They speak Arvi or Tamil among themselves and Hindustáni with others, and in other points do not differ from the regular Musalmáns. They dress in a skullcap, a long coat falling to the knees, and a waistcloth, and are leather dealers. They are hardworking and thrifty and as a class are well-to-do. They are Sunnis of the Shafái school, say their prayers regularly, and are said to be a pushing class.

Mehmans.

Mehmans or Memans, properly Momins or Believers, are found in Kolhápur cantonment. In look, speech, food, dress, and customs they are the same as the Mehmans of Sátára and Sholápur. They are hardworking, quiet, honest, and thrifty, and deal in piecegoods and English furniture. They teach their sons to read the Kurán, say their prayers, and are well-to-do.

Mukris.

Mukris, or Deniers, are found in Kolhápur cantonment. They are the same in speech, dress, food, and customs as the Sátára Mukris and have a bad name for cheating. They were formerly money-lenders and now deal in grain, groceries, and piecegoods. They are Hanafi Sunnis and seldom say their prayers. They send their boys to school and are fairly off.

Gái Kasábs.

Ga'i Kasa'bs, or Beef Butchers, are believed to represent the Abyssinian slaves in the service of Haidar Ali (1763-1782) and his son Tipu (1782-1799). Their home tongue is Hindustáni, and in look, food, dress, and customs they are the same as the Gái Kasábs of Sátára. They are beef butchers, and spend most of their earnings on liquor. They do not give their boys any schooling, and on the whole are a falling class.

Wahabis.

Waha'bis, or Followers of Abdul Wahâb an Arab reformer of the eighteenth century, number about a hundred, most of whom are Panjábi wrestlers in the service of the State. They do not yet form a separate class. About five years ago a Wahábi missionary from the Panjáb visited Kolhápur and gathered about him, besides the Panjábis who were Wahábis, a few Bágbáns, Támbolis, and Atárs. As soon as the spread of Wahábi tenets became known among the regular local Musalmáns, pressure was brought to bear on the converts and all, except the North Indian wrestlers, returned to the regular faith. Except that the men wear a headscarf or skullcap, their dress is the same as that of the regular Musalmáns. They

[1] Details of Bohorás are given in the Sátára Statistical Account.

Musalmáns.

speak Hindustáni with themselves and Maráthi with others. They are neat and clean in their habits, and their staple food is mutton, wheatcakes, milk, and eggs, and they drink tea in the morning and coffee at night. They are a lazy and unthrifty class, never taking to any calling, and living on the allowance which they get from the State as gymnasts. They are strict in saying their prayers, and teach their sons to read the Kurán. They send their boys to school, and as a class are well-to-do.

Local Communities.

The twenty separate communities[1] of local origin differ from the regular Musalmáns chiefly in eschewing beef, worshipping Hindu gods, and keeping Hindu feasts. Besides their hereditary callings they are husbandmen, constables, messengers, and servants. In all other respects they are nearly the same as the regular Musalmáns. They speak Hindustáni with themselves and Maráthi with others. They are Sunnis of the Hanafi school, but seldom say their prayers or teach their sons to read the Kurán. They keep the Musalmán fasts and feasts, circumcise their sons, and fast during the month of *Ramzán*. They obey the *kázi* and ask him to conduct their marriage and death ceremonies. They form distinct communities and marry among themselves, have a well managed organizatio nunder a headman usually called either *pátil, mehtar* or *chaudhari*, and each settle their caste disputes at meetings of their own castemen. These separate communities are : Bágbáns or fruiterers ; Bándarválás or monkey-showmen ; Bhois or palanquin-bearers ; Bojgars or millet beer or *boj* makers ; Dhavads or iron smelters ; Dhobis or washermen ; Dhondphodás or quarrymen and stone masons ; Gárudis or magicians ; Gavandis or masons and house builders ; Halálkhors or nightsoil-men ; Jhárás or dust-sifters ; Kasábs Sultáni or mutton butchers ; Momins or weavers ; Nagárjis or kettledrum-beaters ; Pakhális or water-carriers ; Patvegars or silk tassel twisters ; Pinjáris or cotton teasers ; Sikalgars or armourers ; Tásjis or drummers ; and Támbolis or betel sellers. Except the Bágbáns or fruiterers and Bakar Kasábs or mutton butchers who are somewhat better off and the Dhavads or iron smelters who are poorer the condition of these castes is much the same as the condition of corresponding castes in Sátára.

Christians.

Christians are returned as numbering 1253 and as found generally in the town and cantonment of Kolhápur. Of these fifty-two are Europeans and 1201 Native converts.[2] Kolhápur has three mission societies, one belonging to the English church, another to the Roman Catholic, and a third to the American Presbyterian church. The Church of England Mission, supported by the Society for the Propagation of the Gospel, was established in 1870 when the Revd. J. Taylor was sent to Kolhápur. He at first took up his residence at Bávda three miles north-east of Kolhápur, and in 1873 removed to a well built bungalow on the Brahmapuri hill on

[1] Details of the customs of each of these communities given in the Sátára Statistical Account apply equally to the Kolhápur classes.

[2] Details of the customs of native converts are given in the Ahmadnagar Statistical Account.

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the Panch Ganga near the centre of Kolhápur town, which the State granted to him on *rayat* tenure. Walls of the old native houses in the neighbourhood were utilised for a small Christian hamlet with a chapel and a school. About 1877-78 the Mission obtained twenty-one famine orphans. In December 1881 two ladies arrived from England, one of whom works among the native women of the town, and the other has charge of the Christian girls' school. On the 25th of December 1882 a new church was opened at a cost of about £3000 (Rs. 30,000), of which Government contributed about £650 (Rs. 6500). In 1882 the Reverend J. Taylor was transferred to Ahmadnagar and at present (1883) his assistants are in charge of the Kolhápur station. This mission has preached over a large area, and especially near Pandharpur they have been fairly successful. But the number of Christians belonging to this mission is not large. A Roman Catholic missionary was appointed at Kolhápur in 1846. The Roman Catholic community then numbered 130 including women and children. Divine service was first held in a temporary shed erected by private subscriptions, but in 1848 Government sanctioned a sum of £15 (Rs. 150) to erect a small building in the cantonment. During the 1857-58 mutiny when European troops were temporarily located at Kolhápur the chaplain's salary was increased in consideration of the additional work devolving upon him and the cost of the establishment was charged to the Kolhápur State. But with the withdrawal of the troops from Kolhápur the Roman Catholic chaplain was also transferred and the station has been periodically visited by a chaplain either from Belgaum or Sátára. The present chapel, which lies within cantonment limits, was built in 1864-65 by private subscriptions, the Kolhápur State having contributed £70 (Rs. 700) for the purpose. The American Mission was established at Kolhápur about 1845 and was transferred to the American Presbyterian Society in 1870. The work is generally carried on in the vernacular and special attention is given to the education of the lower classes. This mission has three principal stations in the State, Kolhápur town, Panhála, and Vádi-Ratnágiri. At the Kolhápur station they have ten schools, nine for non-Christians and one for Christians, with an average attendance of 350 boys and seventy-five girls. The number of Native Christians attending the American Mission schools at Kolhápur is eighty-two, at Panhála fifty, and at Vádi-Ratnágiri thirty.

BUDDHISTS.

Buddhists returned at only twelve are Chinese who have come to Kolhápur for trade. They are hardworking thrifty and prosperous.

JEWS.

Jews are returned as numbering only five and as found in Kolhápur town. They are not permanent residents of the State but visit it for trade and leave it as soon as they have made enough money.

PÁRSIS.

There was only one male Pársi belonging to the Sháhanshái sect. There are no Pársi settlers in Kolhápur, and those who come here on business remain for a short period.

CHAPTER IV.

AGRICULTURE.

HUSBANDMEN.

AGRICULTURE supports 435,633 or 54·44 per cent of the total population.

Kunbis form the bulk of Kolhápur husbandmen. Besides Kunbis Jains, Lingáyats, Maráthás, Bráhmans, Musalmáns, Berads, Bhandáris, Hanbars, Dhangars, Kolis, Mhárs, and the artisan classes are cultivators. Of these Kunbis are found all over the State; Jains and Lingáyats mostly in the east, in Alta, Ichalkaranji, Katkol, Ráybág, and Shirol; Berads and Hanbars mostly in Gadinglaj; and Bhandáris in a few villages below and along the Sahyádris. The other castes are found distributed throughout the State. Kunbis are sober and industrious but are too conservative. Though not thriftless, they are lavish in their expenditure on marriages and other social rites. They understand the benefit of keeping their fields free from weeds and use manure; but Jains and Lingáyats are better farmers in many respects. These are good gardeners, and raise most of the garden crops of the State especially the sugarcane crop which requires both skill and capital. There is more spirit of self-reliance in the Jain community. This particular trait in their character was well shown in the famine of 1876-77 when scarcely a Jain sought State relief. Finding cultivation impossible they sought a livelihood by importing grain and thus succeeded in supporting themselves and their plough cattle. They are somewhat obstinate and quarrelsome. Though ordinarily thrifty, they spend lavishly on marriage and other great rites. The Lingáyats are as good farmers as the Jains. They are enduring and thrifty. Bráhmans and well-to-do Maráthás are not pure cultivators. They hold land both as proprietors and tenants, but either employ labourers or sublet their land for a fixed share of the produce. They are not good farmers. Musalmáns are less hardworking and more reckless than Kunbis and are often given to drink. Berads, Bhandáris, Hanbars, Dhangars, Kolis, and Mhárs form the poorest class of cultivators. Though on the whole sober, they are slovenly slothful and negligent farmers. The artisan classes having other pursuits keep no stock and reap a poor return from cultivation.

Bráhman, Jain, Lingáyat, and well-to-do Marátha husbandmen live in well built houses raised on stone plinths. The houses, which are roomy and well-furnished, are built of bricks or uncoursed rubble with tiled or flat roofs and cost £50 to £500 (Rs. 500 - 5000). The houses of middle-class husbandmen, chiefly of Kunbis, are generally

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near the Sahyádris, built with mud and gravel walls covered with thatched roofs. The rafters are generally bamboos and the roof is supported on posts and beams of rough untrimmed timber. The houses in the plain country are somewhat better and ordinarily cover a space of thirty-five feet by sixty. The value of a middle-class house varies from £7 (Rs. 70) in the hilly west to £10 (Rs. 100) in the open east. A few brass and copper cooking vessels and most of the minor field tools and some household gear are all that are seen in these classes of houses. Poor husbandmen Dhangars, Berads, Kolis, Bhandáris, Mhárs, and Musalmáns live in small shapeless thatched huts, in which little else than a handmill, a brass, and a few earthen pots can be seen.

The husbandmen as a class are superstitious. No important act of husbandry such as sowing, reaping, harvesting, and pressing sugarcane is undertaken except at the lucky hour fixed by the village astrologer. Ploughing on Monday is scrupulously avoided. The day is sacred to Mahádev whose favourite riding animal is the bull or Nandi. The women do not help in the field except at harvest, but manage all household affairs. They also spin cotton and visit the neighbouring market to dispose of the yarn and the surplus produce of the dairy, and to buy condiments and articles of domestic use with their earnings. The poorest gather headloads of grass and cotton stalks for sale in the markets or halting places. The bulk of the farmers are small peasant proprietors. Since the opening of the Sahyádris and the construction of other main roads the number of carts has greatly increased much to the benefit of husbandmen in the plain country, who cart their produce as far as the coast to secure a better price. The Dhangars always add to their earning by weaving coarse blankets and selling wool and the surplus stock of their folds. Musalmáns and Mhárs keep fowls. Both fowls and eggs find a ready sale in towns. The poorer husbandmen work also as field labourers chiefly in weeding and harvesting. Kunbis freely move with their families at harvest time in search of work. It is estimated that perhaps ten per cent of the husbandmen are free from debt. The causes of debt are chiefly a series of indifferent seasons since 1866 and undue expenditure on marriages. Jains who are somewhat litigious often incur debt through law suits. Maráthás owe their indebtedness to extravagant living and thriftlessness. Especially in the west the husbandmen are generally compelled to borrow grain from the bankers for their support in the rainy season. Such advances are repaid in the harvest season with an addition of twenty-five per cent or *savái* as interest. The yearly rate of interest which a husbandman pays varies from twelve to thirty-six per cent. During the 1876-77 famine the country near the Sahyádris and the eastern sub-divisions of Shirol, Ráybág, and Katkol suffered most. Every form of property, even the family gods and door frames were sold. It will require a series of good years with moderately high prices to enable them to regain their former condition. But on the whole a marked change for the better is noticeable in the condition of the husbandmen as compared with that of thirty years ago. The population has increased more than thirty per cent and the land under tillage has almost reached its maximum. The

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Agriculture.

farm stock has increased immensely, and except in the hilly sub-divisions grass huts have everywhere given way to buildings with tiled or flat terraced roofs.

SEASONS.

In dry-crop or *jiráyat* land the seasons are the *kharif* or early or rain harvest and the *rabi* or late or cold weather harvest.[1] The early harvest is the more important. The time of sowing depends on the breaking of the south-west monsoon which generally takes place between the fifth and the twentieth June. The chief early crops are of the cereals *bájri, barag, harik, jondhla, káng, náchni, rála,* rice, *sáva,* and *vari*; of the pulses *chavli, kulith, math, mug, tur,* and *udid*; of the oilseeds *ambádi, bhuimug, erandi, korte,* and *til*; and of fibres hemp. Of these *udid, chavli, vari,* and *rála* ripen by the end of August, rice and *náchni* by the end of September, and the rest by the end of November. The chief late crops are wheat, late Indian millet, cotton, maize, gram, peas, coriander seed, safflower, mustard seed, linseed, and tobacco.

SOIL.

The soil may be classed *káli* or black, *támbad* or red, *máli* or *malva* the orchard and rice land, and *khári* or *pándhar* or white, or again as good, middling, and poor. About one-third of the arable area is good soil yielding garden crops or two crops in the year; about a fourth is middling soil including patches near villages; and about five-twelfths especially in the hilly west are poor soils bearing coarse grains and requiring long fallows. The black and red soils are the most valuable. Their productiveness depends much on situation. The best black soil is found near the rivers and stretches to an average depth of five feet throughout the bottom of the valleys. Frequent wide seams of lime, however, pervade the black mass and *kankar* or lime nodules are spread for miles over the surface especially in the sub-divisions of Karvir Panhála and Shirol. A superior kind of red soil is met with on the sides or slopes of the hills near the Sahyádris which are of a ferruginous character for the most part. A stiff light coloured soil which is composed of decayed clay-slate is found on the hill sides and in the smaller valleys particularly in the sub-divisions of Panhála and Bhudargad and the dependencies of Vishálgad and Bávda. It is very retentive of moisture and chiefly valued for rice tillage. From the very best black and red soils two or three crops can be yearly raised. In the hilly west the land is bare fallowed from one to ten years; in other parts of the State all the better soils are under tillage.

1 Besides these two main divisions Kolhápur husbandmen divide their year into twenty-seven parts each corresponding with one of the lunar asterisms or *nakshatras.* The rainfall in one of these periods is called after its corresponding *nakshatra*; thus the early rain about the middle of June is called the *mrig* rain or *mrigácha pdus.* The average length of each of these periods is about 13½ days. In 1882-83, *Ashvini,* the first *nakshatra* began on 11th April 1882 and *Revati,* the last on the 29th March 1883. The following is the order of the twenty-seven *nakshatras* or lunar asterisms: *Ashvini, Bharni, Krittika, Rohini, Mrig, A'rdra, Punarvasu, Pushya, A'shlesha, Magha, Purva, Uttara, Hast, Chitra, Sváti, Vishákha, Anurádha, Jyeshtha, Mul, Purváshádha, Uttaráshádha, Shravan, Dhanishtha, Shatatáraka, Purvábhádrapada, Uttarábhádrapada,* and *Revati.* According to these divisions of the year, all their field operations, ploughing, sowing, weeding, and harvesting for different crops are regulated.

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ARABLE LAND.

Extensive tracts of waste land are only to be found in the western hills where the climate is unhealthy and the soil shallow and poor.

Of an area of 2493 square miles 1584 square miles or 1,013,760 acres or 63·5 per cent have been surveyed in detail. Of the total area 681 square miles belong to 356 alienated villages. Of the remainder 973,937 acres or eighty-three per cent are arable land; 30,925 acres or 2·6 per cent unarable; 53,466 acres or 4·6 per cent grass or *kuran* and forest[1]; and 101,585 or 8·7 per cent village sites, roads, river-beds, and hills. In 1881 of the 973,937 acres of arable land in State villages, of which 236,057 acres or 24·23 per cent are alienated, 559,736 acres or 75·85 per cent were occupied. Of these 490,638 acres or 87·7 per cent were under dry-crop, 53,808 acres or 9·6 per cent were under rice, and 15,290 acres or 2·7 per cent were under irrigated garden land.

HOLDINGS.

In 1881-82, including alienated lands the total number of holdings was 75,345. Of these 35,362 were holdings of not more than five acres; 16,787 were of six to ten acres; 12,778 of eleven to twenty acres; 7800 of twenty-one to fifty acres; 2145 of fifty-one to a hundred acres; 370 of 101 to 200 acres; eighty-three of 201 to 500 acres; thirteen of 501 to 1000 acres; five of 1001 to 2000 acres; and two of more than 2000 acres. The largest holdings are in the Shirol sub-division.

STOCK.

According to the returns of 1881 the farm stock included 37,921 ploughs, 8592 carts, 149,762 bullocks, 112,735 cows, 61,130 he-buffaloes and 74,043 she-buffaloes, 5583 horses including mares and foals, 876 asses, and 144,477 sheep and goats.

A PLOUGH OF LAND.

One pair of oxen can till about twenty acres of blacksoil land, ten acres of *máli* or orchard land, or one acre of garden land. From ten to twenty acres of dry-crop land and either three acres of garden land or five acres of rice land would enable a husbandman to live like an ordinary retail dealer. Ten to twenty acres of dry-crop land will in ordinary seasons support a family consisting of a man, his wife, two children, and a farm servant.

CROPS.

In 1881-82 the area under tillage was distributed as follows:

1. CEREALS, seventy per cent, namely,	Acres.	2. PULSES, seven per cent, namely,	Acres.
Jvári	260,197	*Tur*	22,078
Rice	89,038	Gram	17,738
Náchni...	82,980	Peas	4470
Bájri	32,570	*Udid*	3308
Sáva	19,952	*Kulith*	2539
Rála	19,125	*Mug*	2294
Wheat...	10,014	*Masur*	1513
Vari	7148	*Pávta*	1049
Maize	3295	*Math*	696
Barley...	146	*Chavli*	232
Barag and *Harik* ...	1314		
Total...	525,779	Total...	55,917

[1] Forest reserves are being formed and it is likely that the area under forest will be increased.

CROPS.

3. OILSEED, six per cent, namely,

	Acres.
Earthnut	27,543
Korte	9442
Safflower	5223
Castor plant	1986
Sesame	927
Linseed	505
Ambádi	482
Total...	46,108

4. FIBRES, four per cent, namely,

	Acres.
Cotton...	29,192
San	3160
Total...	32,352

5. GARDEN CROPS, three per cent, namely,

	Acres.
Sugarcane ...	9900
Chillies ...	8469
Turmeric ...	1267
Sweet Potatoes	401
Others ...	319
Total...	20,356

6. MISCELLANEOUS, nine per cent, namely,

	Acres.
Tobacco	10,193
Coriander	2570
Others...	52,657
Vegetables, fruits, and flowers	1161
Total...	66,581

To the above must be added 1504 acres or only ·2 per cent under grass and fallows.

FIELD TOOLS.

In the plain country of Kolhápur the field tools are the plough or *nángar*, the large and small harrows or *kulav*, the bullock hoe or *kolpa*, the four seed-drills, the seed-drill for sowing rice and other early hill crops, the *chanpan* for sowing early *jvári* and other early crops, the *hadgi* for late *jvári* and other late crops and the *tipan* for cotton, the crowbar or *sabbal*, the sickle or *vila*, the hand-weeder or *khurpe*, the hatchet or *dhákti kurhád*, the axe or *thorli kurhád*, the pickaxe or *kudal*, the rake or *khore*, the leather-bag with its gear or *mot*, the sugar-mill or *ghána*, the sieve or *chálan*, the winnowing basket or *topli*, the cart, and the wooden mallets for crushing clods. Of these the chief are the plough, the harrow, the bullock hoe, the seed-drill, the sugarcane-mill, the leather-bag with its gear, and the cart.

Plough.

The plough or *nángar* is a thick *bábhul* or Acacia arabica log with its lower end called *isád* sharp and curving at an obtuse angle from the main block. The share or *phál*, which weighs about fourteen pounds and goes seven to nine inches deep, is a flat iron bar about two feet long and somewhat pointed at the end which cuts the soil. It is let into a socket called *mutirna* and fixed to the wooden point by a moveable iron ring or *vidi*. The plough costs about 10*s*. (Rs. 5) and is drawn by eight bullocks and managed by two men. One man holds the plough, and the other, sitting in the middle of the yoke of the third pair, drives the leaders. The share lasts about ten to twelve years and the ropes six months.

Harrow.

The harrow or *kulav*, which costs about 5*s*. (Rs. 2½), loosens the soil before sowing, covers the sown seed, breaks clods, and uproots shrubs and weeds. In the east where lands are ploughed only after long intervals, every year to prepare the soil for sowing, the harrow, which turns up the soil about two inches, is worked three to four times. The harrow consists of two coulters joined by a level cross iron blade or *phás* set obliquely in a wooden beam called *dinda* about

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FIELD TOOLS.

four feet long. A pole unites it to the yoke and it is guided by an upright handle. To add weight to it generally two boys sit on the beam on either side of the handle and are ready to pick away any stone or stubble that may impede the harrow. Except in size the small harrow is exactly like the large and is used for clearing the land between the rows of a sugarcane crop. When the soil is very stiff a heavy harrow drawn by eight bullocks is used. This implement is also required to dig up earthnuts.

Bullock Hoe.

The bullock hoe or *kolpa* costing from 2*s.* to 3*s.* (Rs. 1 - 1½) has three blocks each with two hoes and is drawn by two to four bullocks. As the bullock hoe is worked, each hoe of the block passes on either side of the row taking the young crop between the hoes in the opening.

Seed Drill.

The seed-drill consists of three to six iron-shod coulters set in a block of wood and fed with seed through bamboo tubes from a wooden bowl into which the seed is dropped by hand. When mixed grains are to be sown in one of the drills, the driver plugs the cup hole for that drill and the seed is sown by a man who walks behind, through a hollow bamboo called *mogna,* which is attached by a rope to the drill. The seed-drill is used in sowing rice and early hill crops and has generally six iron-shod coulters. The *chanpan* has three coulters and is used for sowing early *jvári* and other early crops. The *hadgi* is much heavier than the *chanpan* and has four coulters, and is used in sowing late *jvári,* peas, gram, and other late crops. It is drawn by eight bullocks. The cotton seed-drill or *tipan* is made on the same plan as the grain-sowing *kurgi.* It has only three coulters and no cup with tubes. It is worked by a pair of bullocks. At the back of the beam of the seed-drill are tied by ropes three hollow bamboos or *mognás,* which are kept in furrows drilled by the iron coulters, by two sowers, who, from a clothful of seed at their waist, drop the seed through them.

Sugarcane Mill.

The sugarcane-mill or *ghána* is only possessed by well-to-do husbandmen and Gujarát Vánis or traders who let it on hire at 1*s.* (8 *as.*) the day. The mill costs about £2 10*s.* (Rs. 25) and lasts five to six years. It consists of two solid *bábhul* cylinders called *navra* and *navri* or husband and wife set close together vertically between two thick wooden boards, the lower of which is cut out into a shallow trough. The *navra* is a little longer than the *navri* and passes through the upper board. The upper parts of both the cylinders are turned into double spiral screws which work in each other. To the upper end of the larger screw is fixed a lever. To work the mill the lever is united to the yoke of bullocks which are driven round the mill. As it is pressed out, the juice drops into the trough-shaped lower wooden board. From the board it passes through an under-ground tube into an earthen vessel called *mándan.* From the *mándan* it is taken to the boiling cauldron. Before the wooden mill was brought into use, a stone mill was used which has of late nearly disappeared.

Leather Bag.

The leather-bag or *mot* with its gear consists of a leather bag, two hemp ropes; the large called *náda* and the small *sonddor,* two

FIELD TOOLS.
Leather Bag.

uprights supporting six feet above the well a fixed pulley about eighteen inches in diameter and its one foot long axle, and close to the ground a wooden cylinder about $2\frac{1}{2}$ feet long and six inches in diameter. The cylinder is so fixed in the uprights as to move freely round itself. The leather-bag, which holds about sixty gallons, has two mouths, the upper one wide and laced to an iron or wooden ring, and the lower one tapering into a pipe. To the ring is tied the large rope or *náda* which passes over the pulley and joins the leather-bag to the bullock yoke. The *sonddor,* which passes over the cylinder on the edge of the well, is long enough to keep both the mouths of the bag in one level, as it is drawn up the well. As the bag reaches the edge of the well the *sonddor* ends, and the bag becoming straight empties itself in a cistern in front of the well. Though the bag is generally large enough to hold about sixty gallons nearly ten gallons are spilt into the well as the bag is being drawn up.

Carts.

In Kolhápur husbandmen use three kinds of carts, the *gáda,* the *bagi,* and the *chhakda.* The *gáda* or harvest-cart, which is going fastly out of use, is very heavy and can only be drawn by eight bullocks. It is nearly twelve feet long and about three and a half feet broad. The body of the cart consists of two long beams joined together by cross pieces fixed all along their lengths. Each wheel is made of a single solid block or two or three blocks joined together by a massive iron tire. Though clumsy and very heavy, with out-riggers on both sides, it is very useful in carrying large quantities of grass and manure. The *gáda* costs £5 to £6 (Rs. 50 - 60). Of late the *gáda* has given place to the lighter *bagi.* It has spoked wheels about four feet in diameter with a massive tire. The frame-work is generally of *bábhul* and the axle is of iron. This cart carries twelve to fourteen hundredweights, is drawn by four bullocks, and costs £4 to £5 (Rs. 40 - 50). Except that it is lighter than the *bagi,* the *chhakda* does not differ in any way from the *bagi.* It is used in making trips to the coast or carrying field produce to distant markets, and costs £3 to £4 (Rs. 30 - 40).

The field tools used by the Konkan husbandmen are the plough or *nángar,* the four harrows, the *dátka,* the *dind* or *gutha,* the *páte,* and the log of wood for turning up the soil before the sowing of rice; picks for digging hill land, the billhook or *koyta,* the weeding sickle or *khurpe,* the crowbar or *sabbal,* the bullock hoe or *kolpa,* the harrow or *kulav,* and the seed-drill or *kurgi.* The plough is light, well suited to small patches of rice land, and is drawn by two bullocks. The *dátka* has wooden teeth and is drawn by a pair of bullocks. The *dind* or *gutha* is a log of wood used for breaking clods, and the *páte* is a flat board used for levelling and smoothing the soil.

PLOUGHING.

In the plain or eastern country in good black soil it is usual to plough only once in several years. Ordinarily the land is considered fit for sowing after it has been stirred up a few inches with a *kulav* or harrow. When the land is overgrown with *haryáli* Cynodon dactylon and *kunda* grasses, it is dug up with the pickaxe to bring up their long strong and tortuous roots to the surface. These are

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PLOUGHING.

collected and removed from the field. When there is no ploughing the field is harrowed several times after a heavy April or May shower, and it is cleared of shrubs and weeds if there be any. The field is then fit for sowing. Ploughing is generally begun soon after the early crops are harvested in December or January, when the soil is moist and easily worked. As the soil dries, the clods become hard and stiff and after months of exposure to the weather, the lumps of earth become brittle and are easily broken down by the harrow or *kulav*. The plough is large and is drawn by eight bullocks. . In the west the land is ploughed lengthwise with the light plough or *nángri* in April; the clods are then broken by pickaxes and clubs, and a large beam called *dind* is dragged over to level the surface. The field is cross-ploughed and ploughed along the original furrow. Manure, according to the husbandman's means, is spread over the soil generally broadcast out of a basket and the field is ready for the seed. Hilly and hard soils are first broken with pickaxes and crowbars, and afterwards ploughed with a large plough, the bushes having been cut down during the previous hot season and burnt on the ground.

SOWING.

The seed is sown either by the hand or by seed-drill. The seed is covered with the *kulav* or harrow. A sort of brush harrow follows the *kulav*. This is generally made of *bábhul* branches. The brush harrow is used three or four times till the seedlings appear within a fortnight. Sheep are sometimes folded on the land for a night at this stage. The rows of young seedlings are styled *kákryas*.

MANURE.

The value of cowdung and sweepings as manure is generally understood, but artificial manures are not known. Rice and garden lands are invariably manured, but dry-crop lands only as often as the husbandmen have the means. Alluvial or *máli* lands on river banks are not manured at all. Black and good brown soils are manured only once in three years, but in red and poorer brown manure has to be applied every second year at least and in some cases, if the husbandman can afford it, every year. Holders of garden lands generally use all the available manure of their farm yards for their *mala* or garden especially for sugarcane; and thus their dry-crop lands suffer more than those of second class husbandmen, who have no garden lands and who use all their manure in their dry-crop lands. There are five kinds of manure. The first is mixed manure, which consists of crop stubble, ashes, droppings of cattle, urine, and every kind of rubbish stored in a pit near the husbandman's house. Here the heap rots. It is occasionally damped by the drainings from the cook room. As at night no grass is spread on the ground for cattle to lie down, there is no litter. Urine is either gathered by ducts and thrown into the pit, or is carefully mixed with the dung when cleaning the cattle shed every morning before it is thrown into the pit. During the dry months cowdung is made into fuel-cakes about a foot in diameter, dried and stacked, and so it goes to the manure-pit for only seven months April to December. In large towns besides the home supply the husbandman can buy it of Gavlis or cowherds at the rupee rate of two cart-loads or thirty hundredweights of ordinary pit manure and three cart-

1. Farmyard Manure.

MANURE.

loads or forty-five hundredweights if poor in quality. It is estimated that after setting aside what is wanted for other purposes an ordinary third class holding of about ten acres of dry-crop land with two pairs of plough bullocks, a milch buffalo, and perhaps a steer, would yearly yield five cartloads of manure or just enough for half an acre. Nightsoil manure or *sonkhat* was formerly never used, but now the nightsoil manure prepared by the Kolhápur municipality according to the dry-earth system is freely used by husbandmen of the surrounding villages and is highly valued especially for sugarcane, tobacco, and other rich crops. The third kind of manure consists of sheep and goat droppings. The husbandman engages a shepherd to fold his flocks on his field for a certain number of days and pays him in grain at the rate of 80 to 120 pounds grain worth about 3*s*. (Rs. 1½) a thousand sheep penned in his field a night. In the west stubble, weeds, and scrub-forest wood or *ráb* are gathered, heaped on the field and burnt, and the ashes are mixed with soil by ploughing. Green manure is the fifth kind of manure. Bombay hemp or *tág* and sometimes sesame is sown and is allowed to grow for three months when it begins to flower. It is then ploughed in with the *kulav*. This manure is considered good for the sugarcane crop. The supply of manure is limited. An acre of sugarcane land receives from thirty-five to fifty cartloads of mixed manure and the droppings and urine of a thousand sheep for six to eight days. Where it can be had half the quantity of nightsoil manure is sufficient for the same area. An acre of rice land requires about twenty cartloads, and an acre of dry-crop land which is manured every second third or fourth year as circumstances allow, receives generally ten carts. Sheep are folded on the land whenever available. It is considered essential to adopt this method of manuring for tobacco and chillies. The late *jvári*, cotton, gram, and wheat are generally sown without manure.

2. Nightsoil or Poudrette.

3. Sheepdung.

4. Ráb or Wood-ash Manure.

5. Green Manure.

IRRIGATION.

There are no irrigation works, old or new, though Kolhápur, with ranges of hills here and there, is apparently favourably situated. There are no canals except a few *páts* or water-courses which dry by January or February, and, except at Kolhápur, where the Rankála and one or two other ponds water a few acres of garden land, there are no ponds or reservoirs large enough to water any considerable area. But a great scope exists for improving reservoirs by throwing embankments across the rivers in the hilly sub-divisions. What little irrigation exists is carried on chiefly from wells or *budkis* dug in stream beds. Water is taken out from these wells by the *mot* or water-bag.[1] The number of wells has greatly increased within the last twenty years and many old wells have been substantially rebuilt. In 1881 the number of working wells was reported to be 7547. Everywhere the cultivators show a desire to avail themselves of the means of irrigation for garden crops which are more profitable than dry-crops. The chief irrigated crops are sugarcane, *náchni*, spelt wheat, chillies, turmeric, onions, garlic, and

[1] Details of the working of the *mot* are given in the Belgaum Statistical Account, 241.

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sweet potatoes. In 1881, of 559,736 acres, the total area under actual tillage, 15,290 acres or 2·73 per cent were watered.

WEEDING.

When the young plants have appeared above ground, weeding begins. Till the end of the second month it is generally carried by a light hoe or *kolpa* drawn by bullocks. After the second month when the crops grow too high to permit of bullock hoeing without damage, hand weeding is resorted to.

WATCHING.

From the time the grain forms, to drive off birds the crop is watched from a wooden platform generally raised in every field. The husbandman, who watches the crop, shouts and slings stones.

REAPING.

When it is ripe, the crop is either reaped with the sickle or pulled by the roots, and kept where it is cut for a few days to dry. It is then bound in sheaves and stacked with the ears of grain outward. The stack or *buchad* is kept a fortnight to a month, by the end of which the ears are thoroughly dried and the crop is carried to the threshing floor or *khale*.

THRESHING.

The threshing floor or *khale* is prepared in the hardest part of the field by wetting and beating the ground with wooden mallets till it is hard and smooth and then by smearing it with cowdung. An upright post about six feet high is set in the centre, and round this post are thrown the heads of grain or the whole plant, as the case may be, to be thrashed. A team of ten muzzled oxen is tied to the pole side by side and driven round and round to tread out the grain. It is estimated that a pair of bullocks can thrash out about 320 pounds (2 *mans*) of grain in a day; but however large the team may be, not more than two *khandis* (2$\frac{6}{7}$ tons) can be trodden out at a time. Usually one *khandi* is the maximum on the floor at one time. Some crops such as hemp, castorseed, some pulses, *kardai*, and *khapli* or spelt are threshed by hand with sticks on the floor. Dry sesame plants are only shaken with the hand to set free the seed.

WINNOWING.

The grain is winnowed from the chaff by the help of the wind. Winnowing baskets or *sups* are filled with the grain and chaff as it comes from the threshing floor and are handed by one man to a second man who stands on a high stool called *vávdi* and empties the basket slowly with a shaking motion. The heavy grain falls on the ground prepared for it and the light chaff with dust is blown aside.

STORING.

In the east grain is often stored in under-ground chambers. Grain is also often in the east and always in the west stored in cylindrical baskets kept in the husbandman's house.

MIXED SOWINGS.

The sowing of mixed crops is a common practice with Kolhápur husbandmen. As many as nine crops may be seen in the same row at the same time, alternating with a certain number of rows of the principal crop. *Bájri* as a principal crop is sown with *tur*, *ambádi*, *matki*, *kulthi*, and *korte*, in different proportions and in different combinations; *shálu* or late Indian millet, with castor seed, gram, barley, *pávta*, peas, and linseed; cotton with sesame, *kulith*, coriander, *ova*, fennel, carrot, *kápusválke*, chillies, *rála*, and linseed; *jondhla* or early Indian millet, with *udid*, *tur*, *ambádi*, *mug*, and *matki*; *bhuimug* or earthnut, with maize, *rájgira*, *chavli*, and

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coriander; rice with *tur* and *ambádi; náchni* with *tur, ambádi,* and maize; *sáva* with *gidgyáp* a variety of *jondhla, tur,* and *korte; khapli* or spelt with mustard seed and maize; maize with *pávta,* castor seed, watermelons, *bhopla* or gourd, cucumber, *bhendi, govári,* and fennel; gram with *kardai,* mustard seed, and *shálu* or late Indian millet; and chillies with coriander and cotton. Besides the above, *vari* is sown with maize, wheat with *kardai* and linseed, *rála* with maize, *mug* with *rála,* and *chavli* with *náchni.*

WOODASH TILLAGE.

Kumri or woodash tillage is much practised on the slopes of the Sahyádris. Under this tillage a patch of brushwood covered ground is chosen by the husbandman. In April or May he burns the bushes in the ground with branches of some other trees. If it is flat, the ground is ploughed, and, if sloping, only scratched by a pickaxe or *kudal;* and just after the first shower of rain, *náchni* is sown either by the seed-drill or broadcast. Before the crop ripens by the end of September or October, the field is weeded by hand twice or thrice. The average acre outturn in the first year is about 800 pounds of grain. In the second year *sáva, vari,* or some other coarser grain is sown in the same ground without fresh burning of the soil. The average acre outturn in the second year is about 480 pounds. In superior soils generally sesame is raised in the third year, and then the land is allowed to lie fallow till it is again covered with scrub. Of late strict orders have been issued prohibiting this mode of tillage within five miles of the ridge of the Sahyádris, and it is probable the area under *kumri* tillage will greatly be curtailed as forest conservancy comes into force.

ROTATION OF CROPS.

The value of a change of cropping is well known, and rotation of crops, according to certain fixed rules, is observed. In ordinary rice land, rice is taken year by year, so in watered and other superior rice lands which are retentive of moisture, but with this difference that a second crop of peas, gram, beans, or *khapli* or watered wheat is raised; sugarcane, as a rule, is grown on the same land only once in three years. Sugarcane is followed either by *jvári* mixed with *tur* or rice and *khapli* or *náchni* and *khapli* or sweet potatoes in succession. Sometimes instead of *khapli,* brinjals, carrots, garlic or onions also follow rice or *náchni.* In the third year the soil is exhausted to a certain extent and is not in a state to yield a bumper crop. The husbandman then puts in such crops as tend to the healthy growth of sugarcane in the succeeding year. These crops are called *bevads* or preparatory crops. The usual sugarcane *bevads* are Bombay hemp, chillies, tobacco, *udid, rála,* and *turmeric,* among which hemp and chillies are considered the best. When it follows *rála,* hemp is generally ploughed in as a green manure. In dry-crop lands near the Sahyádris or in *kumri* lands *náchni* in the first year is followed by *sáva* in the second year and sesame or *korte* in the third year; or *jvári* in the first, *náchni* in the second, and hemp in the third; or *harik* in the first, *barag* in the second, and sesame in the third. In inferior lands under *kumri* tillage, no rotation will permit cropping for more than two years without fallow. In such lands *náchni* or *harik* in the first year is followed by *vari* or *barag* in the second year, and then by a long fallow of eight or nine

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ROTATION OF CROPS.

years. In black soil where the holdings are small, husbandmen sow *jvári* and cotton alternately. But where holdings are large, a better rotation is adopted, namely cotton in the first year, tobacco in the second year, gram and wheat in the third year, and *jvári* in the fourth year. Gram is considered the best *bevad* or preparatory crop for *jvári*. It is also as a late crop raised successively in the same field for several years.

FALLOWS.

As shown above fallows are very rare in the flat country of the eastern parts of the State. The fertility of the soil is maintained by the alternation of cereals with oilseeds pulses and fibre plants, by the mixtures of crops, and by manuring. In the western uplands crops are secured for three or four years, but fallows varying from three to twelve years are then necessary. Lastly in lands under *kumri* after two or at most three years of cropping absolute rest for seven to twelve years is needed to allow the scrub to grow again.

CROP DETAILS.
Cereals.

The following are the chief details of the leading field and garden crops. Of cereals there are fifteen:

Kolhápur Cereals.

No.	MARA'THI.	ENGLISH.	BOTANICAL.
1	*Bájri* ..	Spiked Millet .	Penicillaria spicata.
2	*Barag* ..	Millet	Panicum miliaceum.
3	*Bhát* ..	Rice	Oryza sativa.
4	*Gahu* ...	Wheat .. .	Triticum æstivum.
5	*Khapli* ..	Spelt	Triticum speltum.
6	*Harik* ..		Paspalum frumentaceum.
7	*Jvári* .	Indian Millet . .	Sorghum vulgare
8	*Káng* ..	. .	Panicum italicum.
9	*Maka* ...	Maize	Zea mays.
10	*Náchni* ..	... ..	Eleusine corocana.
11	*Rájgira* ...	... .	Amaranthus polygamus.
12	*Rála* ..	... .	Panicum italicum.
13	*Sátu* ...	Barley	Hordeum hexastichon.
14	*Sáva* ...	.... .	Panicum frumentaceum.
15	*Vari* ...	......	Panicum millare.

Bájri.

Bájri, of only one kind with an area of 32,570 acres,[1] holds the fourth place among the crops of the State. It is a finer grain than *jvári*, and requires much more careful tillage. Though it is sometimes grown in garden lands and river-side alluvial deposits, the best lands suited to it are the red, brown, and alluvial soils. It is generally sown in August-September and reaped after four months. It holds a secondary place among the staples of the State. The stalks called *saram* are used as fodder for cattle. The average acre outturn is about 850 pounds.

Rice.

Rice, with an area of 89,038 acres, is an early crop, sown towards the end of May and in the beginning of June. Rice holds the second place among the cereals of the State, and the rice-crop forms twelve per cent of the entire produce of the country. It is the staple food of all the richer classes and the inhabitants of the tract near the Sahyádris. Rice is grown throughout the State, especially in the western hilly sub-divisions where the rainfall is heavy. The crop is raised in the rich valleys and on the slopes of the hill-

[1] The tillage area given here is throughout for 1881-82.

Rice.

sides, where the tillage is carried far up the ascent in a series of well defined terraces prepared with embankments to retain the soil and regulate the water-supply. In Kolhápur twenty-three varieties of rice are grown, of which about fifteen ripen in September and are called *halve bhát* or early rice; seven ripen by the end of October or the beginning of November and are called *mahán bhát* or late rice; and one, *váyangan* the only irrigated rice-crop, ripens by the end of March.[1] It is grown only in a few places in the alluvial river-beds and in hill-side terraces well supplied with water. In Kolhápur rice grown in Ajra is considered the best. Two varieties *jirge* and *kálebhát* are also highly esteemed for their delicious odour when cooked.

There are four distinct modes of cultivating rice: 1. It is raised from rábed seedlings near the Sahyádris. In April a plot is chosen for the seedbed, and on it are spread layers of cowdung brushwood and straw. These layers are called *ráb*.[2] When it is quite dry the *ráb* is fired at noon. The next morning the plot is ploughed with a light plough to mix the ashes with the soil. After the first rain in June the seed is sown broadcast and ploughed in. The seedbed is then carefully levelled. By the end of a fortnight when six or eight inches high, the seedlings are taken from the seedbed and planted out by hand in bundles of four to six at a distance of a span from one another in wet narrow fields which have been ploughed four times, well manured, and levelled. If rain fails the plants are watered. In September the crop is weeded twice, and by the latter end of October it is reaped and left on the ground for a day or two to dry. It is carried to the thrashing floor where it remains spread on straw for two days, when it is trodden out by bullocks and winnowed by hand. 2. It is raised from artificially germinated seed. To induce germination the seed is mixed with cowdung and hot water, placed in bundles of grass, and subjected to pressure for three to four days. It is then sown broadcast on a carefully prepared level seedbed and left as it falls. The seedbed requires to be watched for two days to protect the uncovered seed from birds. Sometimes the seedlings are not transplanted but transplantation as in the first mode of cultivation is the custom. 3. In the plain country the seed is sown broadcast, but there is no transplanting. 4. Further east where the land is more level, rice is sown by the ordinary seed-drill. Rice is usually pounded and then called *tándul* and boiled for food. But it is also customary to grind the cleaned rice into flour. Of this a coarse bread is made. The straw is used as cattle fodder. An average acre outturn of rice in husk varies from 900 to 1280 pounds. A large quantity of rice is exported from the State to the principal markets of the Eastern Deccan and other parts of the Bombay Karnátak.

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[1] The twenty-three varieties of rice are: *ambemohor, antarsál, aviste, bhongál, gajvel, jirge, joge, jondhle, kálebhát, karámat, khavrisál, khirsál, kokansál, kothimbirsál, lavhesál, patni, ráybhog, somsál, támsál, váksál, vándarsál, varangal*, and *váyangan*.

[2] The chief difference between *ráb* and *kumri*, the two forms of woodash tillage, is that in *ráb* the burning is confined to the seedbed.

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CROP DETAILS.
Wheat and Spelt.

Gahu together with *khapli* showed an area of 10,014 acres, thus holding the twelfth place in the order of crop returns. Wheat is a late or cold weather crop. As a dry-crop it is grown in black soil where a shower of rain, as the crop comes above ground, is considered beneficial; but in cool seasonable weather with heavy dews it thrives best. As a wet crop it is grown in garden lands. The chief varieties of Kolhápur wheat are *shetgahu* a dry-crop, and *khapli* usually but incorrectly considered as a variety of wheat and *pángahu*, two watered crops. *Shetgahu* a hard red variety is grown in black and alluvial soils as cold weather crop. Both these soils are highly retentive of moisture and in them it thrives best. *Khapli* is largely grown in watered lands as a crop alternating with sugarcane. The grain is coated with an adhering husk which cannot be separated without pounding. *Pángahu*, which is said to have travelled from Gujarát during the 1876 famine, is yellowish, large, full, and soft. It is only sown to a small extent with *khapli* in garden lands. But as it is one of the varieties now so largely exported to Europe, it is likely that it will spread as people understand its value better. To sow an acre with wheat, forty to eighty pounds of seed are required. In black soil the land is prepared by running the harrow three to four times over the land so as to clear it of weeds. In rice or garden lands where wheat is grown as a second crop, the soil is first broken up by the plough and then harrowed. Wheat is sown with the heavy seed-drill, followed by the harrow to cover up the seed. The dry-crop variety ripens in about four months. The irrigated varieties take a month longer. The average acre outturn is about 480 pounds. The ripe grain is principally made into bread. It is used by rich classes and seldom by the poor except on feast days. The flour is also used largely in pastry and sweetmeats. A small quantity of wheat is exported to the Konkan.

Harik.

Harik is grown in Sahyádri villages both on flat lands and on steep hill slopes, where, according to a general practice, it follows *vari* and is followed by sesame. As it is the cheapest grain in the State *harik* is largely used by the poorer classes. It is generally sown about the end of June and takes about four months to ripen. The average acre outturn of *harik* is estimated to be 500 pounds.

Jvári.

Jvári, the most largely grown cereal in Kolhápur, covered 260,197 acres. There are numerous varieties of Indian millet, some of which belong to the early and others to the late harvest. The early crop is called *kár* and the late *shálu*. The *kár* or early Indian millet Holcus sorghum with 220,697 acres, is the staple food of the eastern sub-divisions and with *náchni* is largely used by the lower classes of the western sub-divisions. It is sown from the beginning of June to about the middle of July and takes four to five months to ripen. It has eleven varieties, *dagdikoli, dukri, gidgyáp, gulbhendi, khirságar, kuchkuchi, madangitti, motichur, sadgar, turáti,* and *vángi*. Of these the *gidgyáp, dukri,* and *sadgar* are common and are grown as substantive crops. The others mixed with these are sown to a small extent. The unripe ears of the *khirságar, kuchkuchi,* and *gulbhendi* varieties are plucked and roasted. The stalks or *kadba* provide the

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Jvári.

best fodder for cattle, those of *gidgyáp* being specially preferred to those of other varieties on account of their being leafy and soft. In *mál* or uplands the early varieties are sown with occasional rows of *ambádi, kulith, matki, mug, náchni, rála, tur,* and *udid.* In good black soil free from weeds, the land for the early varieties does not require ploughing every year, but it is only stirred up with the *kulav* before sowing. Inferior black soil, red soil, and land overgrown with weeds always require ploughing. Whenever practicable five to ten cart-loads of manure are laid on an acre of millet field. The average acre outturn of the early varieties is 1170 pounds. A small quantity of it is sent to the Konkan districts below the Sahyádris, and a large portion is consumed locally. *Shálu* or late Indian millet Holcus saccharatum, with 39,500 acres, is not so important as the early or *kár* millet. It is sown chiefly near river-banks and in the Shirol and Gadinglaj sub-divisions where, on account of the lateness of the rains, early millet cannot be sown. Its grain is much prized for its white and sweet flour; and as it is hard and without much pulp, its stalk is not considered good food for cattle. The four varieties of the late Indian millet are *kálgundi, machchundi, mangundi,* and *mháldandi.* It is generally sown in September and October and takes about five months to mature. The average acre outturn is about 960 pounds. *Shálu* is grown in garden lands as a fodder crop only for cattle in the hot season.

Maize.

Maka, with an area of 3295 acres, is one of the important crops in the State. This crop is largely grown to provide unripe ears for roasting. When specially so intended it is grown in garden lands and in small gardens attached to houses. It is sown in June, and by the end of two months and a half the heads or *buthás* become ripe enough for roasting. The regular crop is sown in September all along the river-banks and as a row crop in turmeric, earthnut, *rála, náchni,* and *vari* fields. It takes about four months to ripen. The average acre outturn is about 1300 pounds. The middle and poorer classes use maize as a substitute of *jvári.*

Náchni.

Náchni or *nágli,* with 82,980 acres, is the staple food of the people in the west and holds the third place among the crops of the State. It is also largely sown in garden and alluvial lands in the plain country. Its tillage differs considerably in black and red soils. In red soil the same process of burning and preparing the soil as used for rice is pursued. As an early crop it is sown in June either by hand or with the drill. After it is reaped, it is dried for a few days before it is thrashed. The husk and straw are used as cattle-fodder. On hill land where *ráb* is practised it is always the first crop after the fallow. In the plain country the land is ploughed and harrowed and the seed drilled as for *jvári.* In the Konkan Ghátmátha it is also grown as a cold weather crop by the help of water. In garden and alluvial lands *náchni* is always followed by a second crop of watered wheat, peas, gram, castor seed, or other crop. Some pulses and *jvári* are sown with *náchni* as row crops. On hill-side slopes *náchni* is grown as a mixed crop with *káng. Náchni* takes about three to four months to harvest. The average acre outturn is about 300 pounds in hilly lands and about 1600 pounds in alluvial and garden lands.

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Rála.

Rála, with an area of 19,125 acres, holds the ninth place among the crops of the State. Poor people use it as a substitute for rice. In Kolhápur five varieties of *rála* are grown. *Lávka* and *dhoka* as substantive crops and *panada* as a row crop are grown in garden lands. *Lunga* or *mohana* is grown as an early crop on the *mál* lands. *Tuljápuri* is sown as a row crop in cotton fields. When *rála* is sown as a principal crop, *udid, mug,* and sometimes *tur* are sown with it. The average acre outturn is about 850 pounds.

Sáva.

Sáva, with an area of 19,952 acres, holds the eighth place among the crops of the State. It is much used by middle-class and poor husbandmen in the sub-divisions of Ajra, Bhudargad, Gadinglaj, and Panhála. It is sown broadcast in June and harvested after three or four months. The average acre outturn of *sáva* is about 480 pounds.

Barley.

Sátu, with an area of 146 acres, is grown only to a limited extent. In rice fields it is grown as a second crop and as subordinate crop with other cereals. It is sown in the end of September and in the beginning of October and harvested in January. The average acre outturn is about 320 pounds.

Vari.

Vari, with an area of 7148 acres, stands next to *náchni* as a staple food in the State. Kolhápur *vari* is of three kinds, *vari* proper, *gholvari,* and *vara.* The first two kinds are grown in poor uplands and *kumri* lands. They are sown in June and are harvested after two months and a half. *Vara* is grown as a garden crop in black soil in the plain country. Its grain is larger than the *vari* proper. The average acre outturn of the latter and *gholvari* is about 500 pounds and that of *vara* about 700 pounds.

Besides these chief cereals some coarse grains such as *barag, káng,* and *rájgira* are sparingly grown. They are sown in June and harvested after three to four months.

Pulses.

Ten pulses are grown in Kolhápur. The details are:

Kolhápur Pulses.

No.	MARA'THI.	ENGLISH.	BOTANICAL.
1	*Chavli* ...	......	Vigna catjang.
2	*Harbhara*...	Gram	Cicer arietinum.
3	*Kulith* ...	Horse-gram ...	Dolichos biflorus.
4	*Masur* ...	Lentil	Ervum lens.
5	*Math* ...	Kidney Bean ...	Phaseolus aconitifolius.
6	*Mug* ...	Green Gram ...	Phaseolus mungo.
7	*Pávta* ...	......	Dolichos lablab.
8	*Tur* ...	Pigeon Pea ...	Cajanus indicus.
9	*Udid* ...	Black Gram ...	Phaseolus radiatus.
10	*Vátána* ...	Peas	Pisum sativum.

Gram.

Harbhara, with an area of 17,738 acres, holds the tenth place among the crops of the State. Gram is a cold-weather crop. It is generally sown in the end of September and in the beginning of October, and takes about five months to harvest. In black soil it is sown as a first crop, and in rice and garden lands it is raised as a second crop following rice or *náchni.* It is also grown as a subordinate crop with *shálu* or late Indian millet, and sometimes barley and *kardai* are sown mixed with it. Gram is considered

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Gram.

the best *bevad* or preparatory crop for *jvári* and cotton. It certainly checks weeds. But it as certainly benefits the land in other ways also, which are not yet satisfactorily known. The average acre outturn is about 650 pounds. It is eaten raw, but is also made into *dál* and eaten boiled in a variety of ways, and its flour is used in many sweetmeats. It is given whole to horses, and thus a large quantity is consumed by the State cavalry and in the palace stables. Husbandmen use the young leaves and shoots as a vegetable.

Mug.

Mug, with an area of 3308 acres, is grown to a limited extent. It is sown as a subordinate crop in June or July and reaped in about four months. The average acre outturn is about 300 pounds.

Tur.

Tur, with an area of 22,078 acres, holds the seventh place among the crops of the State. It is generally grown as a subordinate crop with *bájri* or *jvári* in black and alluvial soils, and with *náchni* or *sáva* in red soil. *Tur* does not yield a certain crop every year. It succeeds best when the main crop with which it is sown fails. *Tur* is said to flower seven times a season. Its outturn is precarious because especially in cloudy weather it is much eaten by worms. *Tur* is generally sown as an early mixed crop. It ripens slowly and always remains standing after the other crops of the field have been cut. It is generally harvested in January-February, and its acre outturn varies from 150 pounds to 600 pounds. The green pods are eaten as a vegetable and the ripe pulse is split and eaten boiled in a variety of ways. The yellow split pulse is in common use, being made into *ámti* and *varan* which resemble porridge. The leaves and husk are used as cattle fodder. The stalks make the best charcoal for gunpowder.

Udid.

Udid, with 3308 acres, is grown to a small extent chiefly in the Alta, Gadinglaj, and Panhála sub-divisions. It is sometimes grown alone in black and red soils, but it is generally grown as a mixed crop with *jvári*, *náchni*, *rála*, and *sáva*. It is considered the most fattening grain for horned cattle and is also used as a pulse. It is generally sown in June and harvested by the end of August. The average acre outturn is about 300 pounds.

Peas.

Vátána, with an area of 4470 acres, is sown in rice or *náchni* fields after those crops have been reaped, between lines of *tur* which remain standing. In alluvial land it is sown as a subordinate crop with *shálu* or late Indian millet. In the western sub-divisions peas are largely used in the place of gram and *tur*. Peas are sown in September-October and are harvested in January-February. The average acre outturn of peas is about 300 pounds.

Chavli, *kulith*, *math*, *masur*, and *pávta* are grown only to a small extent.

Oilseeds.

Eight oilseeds are grown in Kolhápur. The oils of some are solely used in cooking, of some both in cooking and burning, of some in burning and medicine, and of some in medicine only. The spread of kerosine as a lamp-oil is said to have slackened the demand for country oils and the area under oilseeds has fallen. The details are :

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Kolhápur Oilseeds.

No.	MARA'THI.	ENGLISH.	BOTANICAL.
1	*Ambádi*	Brown Hemp ...	Hibiscus cannabinus
2	*Bhuimug*	Earthnut ...	Arachis hypogœa.
3	*Erandi*	Castor-seed .	Ricinus communis.
4	*Javas*	Linseed ...	Linum usitatissimum.
5	*Kardai*	Safflower ...	Carthamus tinctorius.
6	*Korte*	......	Vernonia anthelmintica.
7	*Mohari*	Mustard ...	Sinapis racemosa.
8	*Til*	Sesame ...	Sesamum indicum.

Brown Hemp.

Ambádi, with an area of 482 acres, is grown as an early crop. It is generally sown with *bájri, jvári, náchni, rála,* and rice. It is grown both for its seed and fibre. According to his yearly want, every husbandman grows more or less *ambádi.* It is sown in June and ripens late in December. Oil is extracted from the ripe seed generally mixed with the seeds of safflower. The bark yields a valuable fibre which is separated from the stalk by soaking. The stalks are tied in small bundles and kept for five to six days in water. When thoroughly soaked, the bundles are taken out, and every stalk is separately washed. The bark is then stripped off beginning at the root end and dried in the sun. The dry bark is tied in bundles and either sent to market or kept for home use. It is made into ropes for various purposes. As *ambádi* grown in the State is not enough to meet the wants of the people, aloe fibre is extensively used by husbandmen for rope-making. When *ambádi* is grown in earthnut and sugarcane fields, its tender leaves, which have an acid flavour, are used as a vegetable.

Earthnut.

Bhuimug, with an area of 27,543 acres, holds the sixth place among the crops of the State. It is grown to a considerable extent as a garden crop. *Bhuimug* thrives best in alluvial black soils, and though it will grow in other soils such as *chunkhad,* it then requires liberal manuring. It is sown in June and harvested in January. After the south-west monsoon has ceased in November and December, it requires four to five waterings. Poorer classes use it at the evening meal and on fast days. Almost all classes eat it parched. An edible oil is pressed from the nuts which are first mixed with *kardai.* When not mixed with *kardai,* five pounds of *bhuimug* yield about one pound of oil. Though edible the oil is chiefly used for burning. The oil-cake or *pend,* the residue left after the oil has been expressed, is an excellent food for cattle. The average acre outturn of *bhuimug* is thirteen hundredweights without shells and seventeen hundredweights with shells.

Castor Seed.

Erandi, with an area of 1986 acres, is either grown by itself or with late *jvári* and maize in red, black, and alluvial soils, and harvested in January. There are three varieties, *chitkya* or small seeded, *dholkya* or large seeded, and *ghaderandi.* The first two varieties are grown as ordinary field crops, and the third, as it requires much water, is planted either near the leading channel of a sugarcane field or around the field. The oil, which is used more for burning than as a medicine, is drawn by boiling the bruised beans and skimming from the surface. To raise the oil to the surface, cold

CROP DETAILS.

Linseed.

water is poured on. The refuse is an excellent manure for plantain trees and the stems are used as fuel or thatch. The average acre outturn is 530 pounds.

Javas, with an area of 505 acres, is grown to very small extent. It is grown with cotton, late *jvári,* and wheat. It is harvested in about 3½ months. Pure linseed oil is expressed for painting purposes only. Most of the linseed grown in the State is sent to Bombay. Its average acre outturn is 375 pounds.

Safflower.

Kárdai, with an area of 5223 acres, is grown in considerable quantities as a late crop. It is sown in September and harvested in January. In rich black soil it is grown with gram and wheat and in poor soil as a regular rotation crop. Though much esteemed in cooking pure *kardai* oil is seldom offered for sale. As it does alone not yield a large quantity of oil, *kardai* seed is generally mixed with *ambádi, bhuimug, korte,* and *javas.* The average acre outturn of *kardai* is 600 pounds.

Korte.

Korte, with an area of 9442 acres, is grown in considerable quantities as an oilseed, and holds the fourteenth place among the crops of the State. It is grown both in red hilly lands and in black soil. Though sometimes sown with *bájri* and *rála, korte* is often raised as a second crop in land first cropped with *rála sáva* and *vara.* As an early crop in red hilly soil it is sown in June, and in black soil always in August. It is always pressed mixed with *kardai.* The average acre outturn is about 300 pounds.

Mustard.

Mohari is grown in small quantities as a row crop with wheat, peas, onions, maize, and earthnut. The seed is used in spices, the seed-oil in medicine, and the young leaves as a vegetable.

Sesame.

Til, with an area of 927 acres, is grown only in small quantities. It is of two kinds, black or brown and white. It is sown in June and harvested in September. As the produce is small, sesame is not much used as an oilseed. It is sometimes eaten raw and forms an ingredient in many sweetmeats. Sugar-coated sesame seed is distributed among friends and kinsfolk on *Sankránt* the 12th of January. The average acre outturn is 320 pounds.

Besides these, oil is expressed from *kángoni* and *karanj.* These seeds are gathered in the western forests and the oil obtained from them is mostly used in medicine.

Fibre Plants.

Four fibre plants are grown in Kolhápur. The details are:

Kolhápur Fibre Plants.

No.	MARÁTHI.	ENGLISH.	BOTANICAL.
1	*Ambádi* ...	Brown Hemp ...	Hibiscus cannabinus.
2	*Ghâymári* ...	Aloe ...	Aloe indica.
3	*Kápus* ...	Cotton ...	Gossypium herbaceum.
4	*Tág* ...	Bombay Hemp ...	Crotalaria juncea.

Ambádi.

Ambádi. See under Oilseeds.

Aloe.

Gháymári is planted along hedges. As aloe fibre is much used in rope-making, its cultivation is likely to increase and will probably soon compete with brown hemp. The broad aloe leaves are cut into

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strips and soaked for ten to twelve days and then dried in the sun and beaten with a wooden mallet to separate the fibre. The ropes, which are used for various field purposes, are generally made by Máugs and sometimes by husbandmen.

Cotton.

Kápus, with an area of 29,192 acres, is the most important fibre crop and holds the fifth place among the crops of the State. As attempts in growing the American and other exotic varieties have not proved successful only the indigenous variety is sown. It is grown in black soil in the eastern parts and thrives best in the Ichalkaranji and Shirol sub-divisions. It is sown in August and harvested in February. The seed is mixed with fine manure and sown with the seed-drill. Cotton is picked by women, who generally receive the tenth part of the picked cotton as their wages. The seed is given to cattle as food, the leaves to sheep and goats, and the dry stalks are used as fuel. In 1881 the cotton crop was estimated at about 9790 hundredweights of cleaned cotton or thirty-seven pounds per acre. The yield per acre varies from 250 to 300 pounds seed cotton in rich soils and from 125 to 250 pounds in ordinary soils. The proportion, by weight, of seed to clean cotton is three to one. The husbandman for one acre of cotton spends about 7*s.* (Rs. 3½) in labour, 4*s.* (Rs. 2) in manure, and 1½*d.* (1 *a.*) in seed, and pays 9*s.* 3*d.* (Rs. 4⅝) in rich soils and 6*s.* (Rs. 3) in ordinary soils as rental, and according to the season his profit varies from 11*s.* 6*d.* (Rs. 5¾) to 4*s.* 6*d.* (Rs. 2¼) in rich soils, and from 7*s.* 6*d.* (Rs. 3¾) to 3*s.* (Rs. 1½) in ordinary soils.

Bombay Hemp.

Tág, with an area of 3160 acres, is grown as a fibre crop. As it is supposed to refresh the exhausted soil, it is considered a good *bevad* or preparatory crop, and is grown as such every second or third year in some of the fields required for sugarcane, tobacco, and other rich crops. Sometimes it is grown as a second crop and ploughed in when young as a green manure. It is sown in August and harvested in December. When full-sized the plants are cut and the heads are separated. The plants are then tied in bundles and soaked for about a week, when they are dried in the sun, and the bark is separated in the same way as in *ambádi*. The bark is tied in bundles, soaked in water, and beaten to loosen the fibre. Of the fibre a long smooth thread is spun by means of a *cháti* or reel, from which are made well-ropes, twine, and sacking. The average acre outturn of Bombay hemp is 150 pounds.

Dyes.

Only one dye is grown in Kolhápur. *Halad*, Turmeric, Curcuma longa, with 1267 acres, holds an important place in the garden crops of the State. In Kolhápur two varieties of turmeric, *gadvi* and *lokhandi*, are grown. *Gadvi* is short and spare and is not much grown. *Lokhandi* produces a long hard and well-filled tuber, and is widely grown. When there is a good supply of well-water turmeric is sown in May, otherwise it is generally sown in June after the first rain. Except that it is not so well manured, the land is ploughed and prepared in the same way as for sugarcane. Turmeric seed is planted on the sides of furrows nine inches apart and alternating with rows of maize. After the maize crop is

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Turmeric.

removed, the turmeric crop is manured with cowdung. It requires watering once a week. It is harvested in January. The tubers are dug out by women with the *kudal* or pickaxe. The central and round tuber is kept for seed and the offshoots are boiled and dried. The unripe tuber which is called *chora* is sold to Atárs or perfumers for making *kunku* or redpowder with which Hindu women mark their brows. The root is in universal use as a condiment, being the chief constituent of curry powder. Only a small part of Kolhápur *halad* is used locally. The greater part is exported to Bombay. The average acre outturn is 720 pounds of dry turmeric besides the seed.

Narcotics.

Three narcotics are grown in Kolhápur. The details are:

Kolhápur Narcotics.

No.	MARA'THI.	ENGLISH.	BOTANICAL.
1	*Pán* ..	Betel-leaf ...	Piper betel.
2	*Supári* ...	Betelnut ..	Areca catechu.
3	*Tambákhu*..	Tobacco ...	Nicotiana tabacum.

Betel Leaves.

Pán is grown to a small extent in Alta and a few other villages, most of the leaves used in the State being imported from the neighbouring districts. It has two kinds *deti* and *gángeri*. The latter has a red stem and fibre and is softer than *deti*. Of the two kinds *deti* is chiefly grown. It thrives only in rich soils such as alluvial or black, and requires great skill and attention and a plentiful supply of good sweet water. The betel-vine garden is well fenced and is divided into convenient blocks crossed by water channels. One acre of betel-leaf garden is divided into forty blocks, each having seventeen beds, fifteen small and two large. The two large beds are called *baudtáng*. Of the small beds, two on the left side are called *khandtáng*, the four front beds *chiretáng*, and the remaining nine *kurgacho váfe*. Plantain leaves are used to shelter the vines from the sun and wind and for this purpose plantains are grown along the hedgerows and at certain points in the beds. The vines are trained up slender *hadga, nimb, pángra, shevga*, and *shevri* trees. For this purpose in June *shevri* seeds are sown along the ridges of beds, and *hadga, nimb, pángra*, and *shevga* seeds are sown here and there all over the garden. When the standards have grown two feet high, cuttings about fifteen inches long from the best ripened shoots of the old vines are planted three inches deep and nine inches apart. In each large bed eighteen and in each small bed twelve cuttings are planted. In about a fortnight the cuttings begin to throw out new leaves. As it grows, the vine is trained to nurse-trees at short intervals and tied with *lavhála* grass. It wants water twice a week and in the hot season every alternate day. Fifteen months after planting the leaf-picking begins. The leaf-picker cuts the leaf with his thumb sheathed in a sharp nail-like claw. Every year in January the vine is loosened from the nurse-tree, stripped of its leaves, coiled away, and buried above the root under fresh earth and manure. The old vine throws new shoots which are trained up the nurse-tree.

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Betel Leaves.

Some of them which are unhealthy die off. In five or six years when they are at their best, each vine has thrown out generally eight to ten shoots. In good soils the vines go on yielding ten to twelve years. Tirgul Bráhmans, who generally cultivate the vine, sell it to leaf-dealers. The betel-leaf is chewed by all classes with betelnut, quicklime, catechu, and sometimes with tobacco and several spices. The average yield of a well covered block is estimated at about five *kudtans*.[1] The leaves are sold retail at the rate of a penny a hundred.

Betelnut.

Supári is planted in pleasure gardens above the Sahyádris and as a crop in a few villages below the Sahyádris in the Bávda State.

Tobacco.

Tambákhu, with an area of 10,193 acres, holds the eleventh place in the crops of the State. It is grown in the customary rotation in black and alluvial soils and garden lands. It is sown in the middle of August and reaped after six months. The soil is prepared as for other late crops, but is always richly manured by folding sheep. The average acre outturn varies from 300 pounds in ordinary soil to 450 pounds in alluvial soils. Most of the tobacco grown in the State is locally used.

Spices.

Thirteen spices are grown in Kolhápur. The details are:

Kolhápur Spices and Condiments.

No.	MARA'THI.	ENGLISH.	BOTANICAL.
1	*A'le* ...	Ginger ...	Zinziber officinal.
2	*Badishep* ...	Sweet-fennel ..	Anethum fœniculum.
3	*Halad* ...	Turmeric ...	Curcuma longa.
4	*Kadhilimb* ...	Curry-leaf ...	Bergera kœnigii.
5	*Kálimiri* ...	Pepper ...	Piper nigrum.
6	*Kothimbir* ..	Coriander ...	Coriandrum sativum.
7	*Methi* ...	Fenugreek ...	Trigonella fœnugræcum.
8	*Mirchi* ...	Chillies ...	Capsicum frutescens.
9	*Mohari*...	Mustard ..	Sinapis racemosa.
10	*Ova* ...	Country barage...	Coleus armaticus.
11	*Shepu* ...	Dill-seed ...	Anethum sowa.
12	*Us* ...	Sugarcane ...	Saccharum officinarum.
13	*Veldoda* ...	Cardamom ...	Elletteria cardamomum.

Ginger.

Ále is grown to a small extent in Alta and Panhála. It is raised from layers at any time. Dry ginger is not prepared in the State but is brought from Rájápur and Vengurla. As it keeps longer than Kolhápur ginger, Sátára green ginger is also brought into the State.

Fennel.

Badishep is grown to a small extent. The seed is eaten in curry, and is largely used as medicine for women and for children especially in diarrhœa.

Turmeric.

Halad is in universal use as a condiment and forms the chief ingredient of curry powder. Details have been given above under.

Curry Leaf.

Kadhilimb is generally grown in house compounds. The tree is large and the leaves are used in curry.

1 Four hundred leaves make one *kavli* and forty-five *kavlis* make one *kudtan*.

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Kálimiri is grown in small quantities in gardens and house compounds in villages of the Konkan Ghátmátha. The produce is small and is barely enough for local consumption.

Coriander.

Kothimbir covered 2570 acres, 2472 of which were in the Gadinglaj sub-division where it is mostly grown for its seed. It is raised both as a green vegetable and as a crop for its seed called *dhane*. The green leaves are much used in curries and relishes and the powdered seed in spices. When grown as a vegetable it is raised at any time of the year; but when raised for its seed, it is sown in good black soil in September and harvested after three months. The soil is ploughed and prepared in the same way as for *jvári*, and the seed is sown with the seed-drill with *kardai* in occasional rows. To sow an acre with coriander, about sixty pounds of seed are required. The average acre outturn is 1300 pounds. The rupee rate of coriander varies from eighty to a hundred pounds. The yearly export from the State to Athni, Bágalkot, Belgaum, Poona, Rájápur, and Vengurla is estimated to be worth £2500 (Rs. 25,000).

Fenugreek.

Methi, like coriander, is grown at any time of the year and is largely used by all classes. The leaves are eaten boiled as a vegetable and the seed is used in medicine and condiments.

Chillies.

Mirchi, with an area of 8469 acres, is sown both in garden and dry lands. It is generally grown in red and black soils. It is of two kinds, the long with thin pods and the short with thick pods. The long pods are more pungent than the short pods and are much used locally; the short pods are mostly exported. The seed is sown in May in a seedbed, and when after six weeks or two months they are six inches high, the seedlings are planted out two at a time in rows three feet apart. The plants are earthed up and in garden lands are watered once or twice. Sometimes a row of cotton plants or coriander plants is grown between two rows of chillies, when they have grown about a foot high. When the plants are sown the soil is harrowed with the *kulav*, and the soil around the plants is weeded and loosened with a *khurpe* or trowel. In about three months the plants begin to bear and the first green crop is gathered about the middle of August. As they become fully coloured, the pods are picked and spread in the sun to dry thoroughly. The average acre outturn of chillies is about 200 pounds. Nearly one-fourth of the produce finds its way to Chiplun in Ratnágiri, and the rest is locally used.

Mustard.

Mohari. See under Oil-seeds.

Ova.

Ova, a blind nettle with fleshy aromatic leaf, grows freely as a weed in gardens.

Dill Seed.

Shepu is grown sparingly just enough for local use. The green leaves are used as vegetable and the ripe seed both in condiments and medicine.

Sugarcane.

Sugarcane, one of the most important crops in the State, occupied in 1881-82, an unusually dry year, a tillage area of 9900 acres. In ordinary years the tillage area under sugarcane varies from 12,000 to 15,000 acres. As it requires a larger capital and a longer

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Sugarcane.

time to ripen than most other garden crops, it may be fairly presumed that the farmer who grows it is fairly prosperous. Five kinds of sugarcane are grown in Kolhápur *bhonga, chimnápunda, khadkya, rámrasál,* and *támbdi* or red. Of these five kinds *bhonga* is streaked white and red and is grown in garden lands to a less extent than *rámrasál. Chimnápunda* seems to be a species of *rámrasál.* Its skin is thin and its joints are close. As it is considered inferior to other kinds very little sugar is made from it. *Khadkya* is white, grows about the thickness of a good Indian millet-stalk, and has very little saccharine matter. It is grown in the Panhála, Karvir, and Bhudargad sub-divisions. It is hard and requires to be watered thoroughly only once during the dry months. *Rámrasál,* a white variety, about five to eight feet high and an inch thick, is largely grown in the garden lands of the Alta, Karvir, and Shirol sub-divisions. Its joints are far apart, and it is the most juicy of all varieties. *Támbdi* or red was once very common, but it has now given way everywhere to *bhonga* and *rámrasál.* Though less juicy it is sweeter than *rámrasál* and is much eaten. Of these five kinds the white and the striped kinds seem to have been introduced about thirty-five years ago, and they, if not the acclimatised varieties of Mauritius, very much resemble it. Sugarcane is grown in three kinds of soil black, red, and brown-red which is alluvial deposit on river-sides. The brown-red is considered the richest and best suited to sugarcane. Sugarcane requires much watering and heavy manuring. Sugarcane takes much out of the soil. Unless he is satisfied with a poor return, the Kolhápur landholder does not grow sugarcane oftener than once in three years. Still when the area of garden land is small, sugarcane is grown alternately with either hemp chillies or spiked millet; but this soon impoverishes the soil and makes long rest necessary after a few years' cropping. In the plain country sugarcane is followed in the second year after a heavy manuring by Indian millet, and in the third year either by hemp, chillies, groundnuts, or spiked millet. In the western parts of Kolhápur sugarcane alternates with rice or *náchni.* In garden lands and riverside lands which are flooded as many as a thousand sheep are folded on one acre for five days and besides this about thirty-five to fifty cartloads of ordinary manure are laid on the ground. Nightsoil where procurable is preferred. It is considered superior and the quantity required is about half that of ordinary manure. In riverside alluvial deposits sheep urine and droppings are the only manure. When he cannot afford to manure the whole field, a husbandman only covers the furrows in which the cuttings have been planted with ordinary manure.

In parts near the Sahyádris sugarcane cuttings are planted in December, and in the eastern sub-divisions of Alta and Shirol between January and March. In the western parts the land is ploughed three to four times, the clods are broken down with the *kulav,* and furrows about eighteen inches apart are made by a heavy plough. The cuttings are then laid and are covered with manure. A small plough runs by the sides of the furrows and covers the cuttings. The field is then watered. After the cuttings have

sprouted the field is weeded. Before the crop is ready the field is occasionally weeded and the plants are earthed up. The plantation is generally well hedged to protect it from jackals and wild pig. In garden lands and river-watered plots the field is ploughed crosswise in December and the clods are broken and the surface levelled with wooden mallets. Between January and February the field is manured with sheep urine and droppings and then with ordinary manure. The field is then thoroughly ploughed to work in the manure. Parallel ridges or *sárs* about eighteen inches apart are made and water is let into channels between the ridges. The field is ready for planting. Much care is taken in selecting cuttings. Cuttings are taken from the healthiest and biggest canes in the field. It is also seen that the canes have no *turás* or flowery spikes at the top. Seed canes are cut into *kándis* or pieces fifteen to eighteen inches long with three or four shoots. They are then dropped lengthwise into the furrows and pressed by the foot well into the ground. About 10,000 cuttings cover an acre. On the fourth day after planting comes the first watering or *ambavni* and on the eighth day the second watering or *chimbavni*. After these waterings comes the regular irrigation after five to eight days according to the soil and sufficiency of water. A week after planting the cuttings begin to sprout; after three weeks when the plants have come a few inches above the ground the field is weeded by hand. During the first four months the field is weeded every month by hand. In four months the cane grows about four feet high and the *kulav* is run between the rows of plants to earth up their roots. In the fifth month the field is again weeded by hand. After this month till the crop is ripe no weeding takes place but the field is watered at regular intervals. In the western parts where rainfall is heavier sugarcane does not want watering after the fifth of June; and in the eastern plains where rain is less heavy and falls at long intervals it requires occasional watering even in the monsoon months. In the western parts sugarcane is watered either by *páts* or by *budkis* that is wells built on the bank of a river or stream. In drawing water from *budkis* husbandmen club together. The water is raised from the *budki* to an intermediate receptacle and thence to another and so on to the level from which it can be distributed by gravitation. To draw up water from one place to another *mots* or leather-bags are used. There are generally three to four lifts, but sometimes as many as six. Considering the expense and labour thus required to raise the water, the land watered is taxed in proportion to the number of lifts. When more than four lifts are used the land is assessed at the rate of full dry-crop assessment. In the eastern parts, like other garden crops sugarcane is watered by well-water raised by *mots* or leather-bags. Sometimes during a few months in the year, when the well-water supply is low, the field is watered by channels drawn from streams dammed at higher levels. While the crop is young pot-herbs are grown along the furrows. If the crop is stunted the ground is loosened with the hoe or *kudal*; and to give it a fresh start two to three inches of the roots of the plants are cut. Sugarcane takes about eleven months to mature. When ripe it is heavy, its skin is smooth and brittle and its juice sweet and sticky. If not cut in the eleventh

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month, it is kept till the thirteenth, as the husbandman believes that it yields much less juice when cut in the twelfth month. As it is believed that the root part contains particularly rich juice, sugarcane is cut several inches below the ground. The dry and loose leaves are taken off and the canes are taken to the mill. Near large towns and market-places it often pays to take canes to markets to sell by retail for eating. But most of the cane goes to the mill.

The mill is set up in a corner of the field and employs about seventeen hands and sixteen bullocks. Five men called *phadkaris* are employed in cutting, topping, and stripping the cane. Fresh cut canes give a larger percentage of juice and so the cane is cut as required by the mill. One man called *molkya* or the bundle-man carries the cut canes to the mill. The *khándkya* chops the canes into pieces about a yard long. The tops with one joint are kept for seed-cuttings, and the lower pieces are tied in bundles. Seven men work at the mill. The *bharkavlya* feeds the mill with the cut cane received from the *kándyághálnár.* The *lendkavlya* sits on the side of the mill opposite the feeder and thrusts back between the rollers the pieces of cane as they come through. Each piece passes three times between the rollers. The crushed cane or *chipád* is burnt with other fuel for boiling the juice. Two men called *pátkyás* drive the bullocks yoked to the mill. Two called *ádemodes* take the juice that falls into the *mándan,* an earthen pot large enough to hold about sixty gallons, to the boiling pan; and they also remove the boiled juice from the boiling pan or *káil.* The boiling pan, which is large enough to hold about 120 gallons, is placed on a stone and is heated by a long flue. When the scum rises in bubbles and breaks into white froth the juice is sufficiently boiled. This takes about three to four hours. The impurities in the juice rise with the scum and are taken out with a bamboo sieve or *vávdi.* To cause impurities to rise the juice is constantly stirred, and sometimes a handful of ashes of the myrobalan and milkbush or *agháda* Achyranthus aspera are added to it. An expert styled the *gulrándhya,* from time to time takes a little juice between his forefinger and thumb to see whether the boiling has been carried on sufficiently. When he is satisfied, the juice is poured into a wooden trough to cool and from the trough into regular holes made in the ground and lined with cloths to keep out dirt. At this stage the juice is called *kákvi* or molasses, which in the holes crystallizes into raw-sugar or *gul* in about three to four hours. These lumps of raw-sugar are dark-brown in colour and weigh thirty-six to forty pounds. The kindling of the fire and feeding it are entrusted to two men called *chuljálya* or hearth-burners. These are generally village Mhárs. The burning cinders to light the fire must be brought from a Mhár's house. The labourers who work at the mill are paid in kind at the rate of three canes and 2½ pounds of raw-sugar. The village servants or *balutedárs* are paid in proportion to the work they do. The carpenter or *sutár* has the largest share of work. He repairs the water-lifts and keeps the mill in good order. He receives six pounds of raw-sugar and eight canes a day while the pressing is going on. The leather-worker or *chámbhár* repairs the leather-bags and buckets and leather ropes and fastenings and receives half as much as the carpenter. The

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blacksmith who mends the field tools, the Máng who supplies ropes and whips, the potter who supplies earthen pots, the barber who shaves the husbandman, and the washerman who washes his clothes, are entitled to three-fourths of a pound of raw-sugar and three canes a day so long as the mill is at work. The *tarál* sweeps the place where the mill works and gets three pounds of raw-sugar and five canes. The Bráhman astrologer, the Jain Upádhya, and the Lingáyat Jangam fix the day for working the mill and are granted two pounds of raw-sugar on the first day. The village Gurav prays to Ganpati to remove all difficulties that may come, and the Mulláni or Muhammadan priest extends the protection of his patron saint by distributing ashes of frankincense burnt before the saint. These get one-fourth of a pound of raw-sugar, two canes, and a potful of juice once only during the course of the pressing. When the pressing and boiling is over and the *gul* is being removed to the village, the village *balutedárs* receive half as much as they have already earned. Believing that retail sale of sugarcanes in the field will bring him ill-luck and freehanded gifts will be rewarded by a plentiful outturn, the husbandman freely gives canes, juice, and bits of new raw-sugar to any one who asks for them, and crowds of beggars throng the field. It is estimated that about twenty to twenty-five per cent of the produce thus goes in wages and charity. As the juice easily ferments under the heat of the day, pressing and boiling take place at night. For home consumption the husbandman keeps a little molasses. The outturn of molasses per acre is estimated at about 1170 gallons worth about £22 10*s*. (Rs. 225).

Sugar.

Except in some of the villages of the Alta, Kágal, Karvir, and Shirol sub-divisions, no sugar is made in the State. The craft of sugar-making in Kolhápur is of late growth and is wholly in the hands of Jains, Lingáyats, and Musalmáns. Because it was first made at Yelgund in Alta by a Gujarát Musalmán sugar-maker about thirty years ago, Kolhápur sugar is called Yelgundi. Of late it has improved both in quality and quantity. Most of the sugarcane juice in Yelgund and in the surrounding villages is made into sugar, and sugar of the present day is far superior in colour and taste to what it was about twenty years ago. The sugar-refiner buys the juice off husbandmen at 14*s*. (Rs. 7) a can of 120 gallons. Except that more care is taken to skim off the impurities, the juice is boiled in the same way as in raw-sugar making. To aid the rising of impurities to the surface a handful of ashes of the *bhendi* Hibiscus esculentus is dropped into the boiling juice. The boiled juice is then poured into a wooden trough, and from it into earthen jars where it consolidates. After a week or ten days the lumps are put in a boiling pan rubbed inside with salt water and heated. The syrup is then poured into a bamboo basket six feet in circumference and two and a half to three feet in height and placed on a stool nine inches high. Under the stool is dug a hole in which the treacle drains from the basket. For a week the basket is kept thus. Then the surface of the sugar in the basket is stirred to the depth of nine inches, two to three pounds of milk are poured into it, and the surface is smoothed with a *pitali* or platter rubbed with clarified butter. The surface is then covered with a thick

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ayer of a moss called *káju* in Hindustáni, a piece of coarse cloth and a layer of sugarcane leaves one over the other. The drainage into the hole below the stool goes on. Every third day the covering of the basket is taken off, the layer of refined sugar which has been formed is removed, and a fresh layer of the moss is laid. In this way all the refined sugar is gradually removed. The treacle which is collected in the hole is sold for making liquor. The average acre outturn of sugarcane is 3960 gallons of juice worth about £25 (Rs. 250). The same quantity of juice when made into sugar yields about 2250 pounds of sugar worth £28 (Rs. 280) at the average rate of 6*s*. (Rs. 3) the *man* of twenty-four pounds.

Cardamom.

Veldoda has of late been introduced into the State gardens at Panhála. The 1881 yield was 2½ pounds, worth about £1 3*s*. 6*d*. (Rs. 11¾). As it has thriven well it is likely that cardamom will be grown as a crop.

Bulb Vegetables.

Eight bulb vegetables are grown in Kolhápur. The details are :

Kolhápur Root Crops.

No.	MARÁTHI.	ENGLISH.	BOTANICAL.
1	*Batáta*	Potato	Solanum tuberosum.
2	*Chin*	Common Yam ...	Dioscorea aluta.
3	*Gájar*	Carrot	Daucus carola.
4	*Kánda*	Onion	Allium cepa.
5	*Lasun*	Garlic	Allium sativum.
6	*Mula*	Radish	Raphanus sativus.
7	*Ratále*	Sweet Potato ...	Convolvulus batata.
8	*Suran*	Elephant-foot ...	Amophophalus campanulatus.

Potato.

Batáta has of late been introduced in the State and is only grown to a limited extent. But as it has apparently succeeded well in Panhála and other western parts, potato is likely to spread over the State. The variety now grown is the Mahábaleshvar potato. As it has more nutritious qualities than many native root crops, potato will be a good substitute for *harik*, *sáva*, and *vari* now so largely used by poor people. It is planted in August and harvested after three months.

Common Yam.

Chin is not so much relished as sweet potatoes. It is grown in vegetable gardens near houses in the western villages. It is planted in June and is ready after six months.

Carrot.

Gájar is grown in almost all gardens in the State. As a vegetable it is much relished by husbandmen. It is sown broadcast between September and November, and becomes ready for use within three months. During the first two months the crop is watered every ten days. In the third month the root begins to ripen and watering is stopped. A full sized carrot is four to five inches long and weighs about two ounces. Carrot is eaten either raw or boiled and is given to milch-buffaloes.

Onion.

Kánda is one of the most important crops in the State. As a second crop it follows rice, *sáva*, *rála*, and *náchni*. Onions are sown in seedbeds, and when one month old the seedlings are planted out in December. It is fit for use in two months after planting and takes two months more to come to maturity. It requires

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watering once a fortnight. *Chákvat, pokla, rájgira,* and other pot-herbs are grown with onions. The average acre outturn of onion is 1500 pounds.

Garlic.

Lasun is grown under irrigation and requires water every week and constant weeding. The segments of the bulb are planted at the rate of 120 pounds per acre. The average acre outturn is 240 pounds. Garlic is an important condiment and husbandmen largely use it in their *chatnis* or relishes.

Radish.

Múla is largely grown in garden lands. It is raised twice in a year. To sow the seed small holes eighteen inches apart are dug by a pointed peg. The hole is first filled with manure, the seed is then put in and covered with earth. In two months and a half the root becomes fit for use and is eaten raw or boiled; the leaves are used as a pot-herb.

Sweet Potato.

Ratále is grown under irrigation and with manure. It is raised from layers put down at any time in the rains or cold weather, but chiefly in the middle of September, and comes to maturity within four months. The ground is levelled and richly manured, and cuttings from the old crop are planted nine inches apart. It requires water every week. If watering is neglected the crop is attacked by a minute grub. Except weeding and earthing up the crop requires no attention. When ready for use the rut is dug out, the haulms are separated from the root and given as fodder to cattle. The sweet potato is much esteemed as a vegetable. It is also eaten either raw or roasted chiefly on fast days.

Suran.

Suran is grown in plantain and betelnut gardens in the west. It takes three years to mature. The root grows to a large size, weighing about ten pounds, is much esteemed as a vegetable and chiefly eaten by richer classes.

Besides the above, the *máinmul* is grown by the sides of water channels in garden lands. The root makes a good pickle.

Fruit Vegetables.

Thirteen fruit vegetables are grown in Kolhápur. The details are:

Kolhápur Fruit Vegetables.

No.	MARÁTHI.	ENGLISH.	BOTANICAL.
1	*Bhopla* ...	Pumpkin (red) ...	Cucurbita hispida.
2	*Dodka* ...	Cornered Cucumber	Cucumis acutangulus.
3	*Dudhydbhopla* ..	Bottle Gourd ...	Cucurbita lagenaria.
4	*Ghosdle* ...	......	Luffa pentandra.
5	*Kákdi* ...	Common Cucumber.	Cucumis sativus.
6	*Kárle* ...	......	Momordica charantia.
7	*Káshibhopla* ...	Squash ...	Cucurbita melopepo.
8	*Kohala* ...	......	Cucurbita alba.
9	*Padval* ...	Snake Gourd ...	Trichosanthes anquina.
10	*Shetváluk* ...	Field Cucumber ...	Cucumis utilitatissimus.
11	*Tondle* ...	......	Bryonia grandis.
12	*Vánge* ...	Brinjal or Egg-plant	Solanum melongena.
13	*Vel Vánge* ...	Tomato or Love-apple.	Lycopersicum esculentum.

Pumpkin.

Bhopla is mostly grown near homesteads, along the headlands of sugarcane plantations, and on river banks in alluvial lands. As a vegetable it is eaten boiled, and when grown in abundance is chopped into pieces and given to buffaloes.

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Dodka is largely grown on sides of sugar-cane plantations and in *jvári* and cotton fields. It is eaten boiled and is much esteemed as a vegetable.

Dudhyá bhopla.

Dudhyábhopla like red pumpkin is grown near homesteads, along sugarcane plantations, and on river sides in alluvial soil. As a vegetable it is much esteemed, and when grown in abundance is chopped and given to buffaloes.

Ghosále.

Ghosále is grown near cottages on which it is allowed to climb. The fruit the only part eaten is smooth, of the same size as the *dodka*, and marked lengthwise with light lines. It is used in the same way as the *dodka*.

Cucumber.

Kákdi is grown in gardens, by sides of sugarcane plantations, and in house-yards. In the western parts it grows to a large size and is called *tosa*. Cucumber is generally eaten raw. The *tosa* is chiefly used in making a dry preserve called *sándge*.

Kárle.

Kárle is generally grown in sugarcane and turmeric fields and sometimes by itself on a separate patch of garden land. The fruit, the only part eaten, though bitter is much used as a vegetable.

Squash.

Káshibhopla, that is Benares pumpkin, is grown and used in the same way as the *dudhyá-bhopla*.

Kohala.

Kohala is grown and used in the same way as the *káshibhopla*. The fruit is never eaten raw, but is much esteemed as a vegetable.

Snake Gourd.

Padval is largely grown near homesteads and is much esteemed as a vegetable.

Shetváluk.

Shetváluk is largely grown as a vegetable. It is of two kinds the *shetváluk* proper and the *phut* or *shendád*. The seed of *shetváluk* is either sown in February June or August and the plant begins to bear within two months. *Phut* or *shendád* is largely grown in black soil, chiefly cotton fields. The fruit is eaten only when ripe.

Tondle.

Tondle is grown near cottages and fences where cuttings are planted. The creeper is allowed to climb over the cottages and fences. The fruit is the only part eaten.

Brinjal.

Vangi is grown as a garden crop in alluvial lands near river sides. It is of two kinds, the *bangáli* or large long brinjal and the *dorli* or small round brinjal. The *bangáli* brinjal takes much from the soil and the next year's crop is almost always poor. In August seedlings are made in richly manured seedbeds, and in September they are planted two feet apart on land manured with ordinary manure or sheep droppings. To protect the plants from canker, the ends of the roots are cut and the roots dipped in a solution of cowdung and assafœtida. The field is hoed and weeded as often as it is needed, and the plants are watered once a fortnight. In about two months the plants begin to bear and continue to bear about six months. Brinjal is much liked by natives and is largely sold in all markets. When in season brinjal is sold at four pounds a penny.

Tomato.

Velvángi is grown only in gardens in Kolhápur city. The seed is either imported or kept from the last year's crop.

Six pod vegetables are grown in Kolhápur. The details are :

Pod Vegetables.

Kolhápur Pod Vegetables.

No.	MARA'THI.	ENGLISH.	BOTANICAL.
1	*Bhendi*	......	Hibiscus esculentus.
2	*Ghevda*	......	Dolichos lablab
3	*Govári*	......	Dolichos fabæformis.
4	*Hatga*	......	......
5	*Kharsámbli*	....	.....
6	*Shevga*	Horse Radish	Hyperanthera moringa.

Bhendi. *Bhendi* is of two varieties, large and small. The large variety is largely grown in sugarcane and turmeric fields. The small variety is generally grown in *jvári* and cotton fields. *Bhendi* is either eaten green or dried. Dried *bhendi* is stored for the hot season when fresh vegetables are scarce.

Ghevda. *Ghevda* has many varieties, the chief being the *ghevda* proper, the French bean which is grown in Kolhápur alone, *viláyati ghevda* or double bean, and *shrávan ghevda,* which is cheap and largely eaten during the rainy months. The pods are eaten boiled as a vegetable and the grain is used as a pulse.

Govári. *Govári* is grown in gardens at any time and during the rains on the edges of early grain crops. It begins to bear within three months, and if watered occasionally goes on bearing for some months. The pod is eaten green and is much prized as a vegetable.

Hatga. *Hatga* is grown in house compounds and betel-vine gardens. The pods are largely used.

Kharsámbli. *Kharsámbli,* a creeping plant, is grown without water or manure near houses on the edges of garden lands. It begins to bear in three months and in good soil goes on bearing three or four years. The pod when young and tender is used as a vegetable.

Horse Radish. *Shevga* is grown near houses and in betel-vine gardens. The tree is large and bears many long pods. The pods are largely used as a vegetable.

Leaf Vegetables. Gram, peas, and many other pulses when green are used as vegetables. Radish pods are also largely used as a vegetable.

Eleven leaf vegetables are grown in Kolhápur. The details are:

Kolhápur Leaf Vegetables.

No.	MARA'THI.	ENGLISH.	BOTANICAL.
1	*Alu*	.....	Caladium esculentum.
2	*Chákvat*	Goose-foot	Chenopodium viride.
3	*Chandanbatva*	......	Chenopodium (?)
4	*Chavli*	Hermaphrodite Amaranth.	Amaranthus polygamus.
5	*Chuka*	Blister Sorrel	Rumex vesicarius.
6	*Ghol*	Purslane	Portulaca óleracea.
7	*Máth*	......	Amaranthus tristis.
8	*Pokla*	......	Amaranthus (?)
9	*Rájgira*	......	Amaranthus candidus.
10	*Tándli*	Eatable Amaranth.	Amarantus oleracius.

Alu. *Alu* is largely grown in marshy places, in house compounds, and in refuse-pits in which bath and cook-room water is drained. The leaves and stems are eaten boiled and are much esteemed as a vegetable. In certain Hindu religious rites *alu* is prescribed.

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The remaining nine plants are grown in garden lands at any time of the year. They are only raised for their leaves which are eaten boiled as vegetables.

Besides the above given leaf vegetables tender shoots of brow hemp and gram and young leaves of *methi*, dill-seed, mustard, radish, and safflower are largely eaten boiled as vegetables.

European vegetables are grown in gardens attached to the Palace and the Infantry Lines and have succeeded well, but the people have not taken to growing them freely.

Fruit Trees.

Twenty-three fruit trees are grown in Kolhápur. The details are :

Kolhápur Fruit Trees.

No.	Mara'thi.	English.	Botanical.
1	*A'mba* ...	Mango ...	Mangifera indica.
2	*Ananas* ...	Pineapple ...	Bromelia annanus.
3	*Anjir* ...	Fig ...	Ficus carica.
4	*Bel* ...	......	Ægle marmelos.
5	*Bor* ...	Jujube ...	Zizyphus jujuba.
6	*Bund* ...	Coffee ...	Coffea arabica.
7	*Chinch* ...	Tamarind ...	Tamarindus indica.
8	*Dálimb* ...	Pomegranate ...	Punica granatum.
9	*Drúksha* ...	Grape ...	Vitis vinifera.
10	*Id* ...	......	Citrus limonum.
11	*Jámbhul* ...	......	Eugenia jambolana.
12	*Kavath* ..	Woodapple ...	Feronia elephantum.
13	*Kel* ...	Plantain ...	Musa paradisiaca.
14	*Limbu* ...	Lime ..	Citrus limetta.
15	*Máhálung* ...	Citron ...	Citrus medica.
16	*Náral* ...	Cocoanut ...	Cocos nucifera.
17	*Náring* ...	Orange ...	Citrus aurantium.
18	*Papai* ...	Popai ...	Carica papaya.
19	*Papnas* ...	Pomello or Shaddock.	Citrus decumana.
20	*Peru* ...	Guava ...	Psidium guava.
21	*Phanas* ...	Jackfruit ...	Artocarpus integrifolia.
22	*Rámphal* ...	Bullockheart ...	Annona reticulata.
23	*Sitáphal* ...	Custard-apple ..	Annona squamosa.

Mango.

Ámba is common in gardens and fields. In some places mangoes are planted in groves. The largest groves in the State are near Chokak, Kágal, and Top. Although mango flourishes everywhere in the State, the fruit is considered inferior to Goa and Ratnágiri mangoes, and every year large quantities of mangoes are brought from those places. Of late within the last twenty years some attempts have been made to introduce Alphonso or *áphus* and Pariera or *páyri* mango grafts into the State gardens. As it requires care and skill, the growing of grafted mango trees is not much taken by the people.

Pineapple.

Ananas is grown in Bávda and Anaskura, where it thrives well. It is also brought from below the Sahyádris.

Fig.

Anjir is grown sparingly. It thrives well at Panhála and a few other places.

Bel.

Bel is commonly found in flower gardens and near Shiv temples. It is largely planted in Lingáyat burying grounds. The triple leaves are offered to Shiv, and the young fruit is made into a preserve. As a medicine the pulped fruit is given to check diarrhœa.

Jujube.

Bor is grown in here and there gardens, but also as a substantive crop. The fruit is largely eaten by children.

Coffee.

Bund has been only partially introduced in Kolhápur. Experiments hitherto made show that the climate of Kolhápur is not moist

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enough for the healthy growth of the plant. At higher levels such as at Bhudargad, Malkápur, and Panhála, with irrigation the plant grows luxuriantly; and it is supposed that the plant would thrive well in the western Gháts. The berries are sown in seedbeds, and when they grow about a foot high the seedlings are planted out in holes five to six feet apart. Coffee requires to be manured every year. To encourage branching the top-shoot is nipped when the tree is five feet high and the side branches are pruned periodically. The tree begins to bear in four years. It flowers in June and the berry is ready for picking in November-December. In 1881 in different State gardens at Bávda, Panhála, and Vishálgad the coffee trees numbered 5000, and the whole outturn for the year was 960 pounds worth £32 (Rs. 320) at three pounds the rupee.

Tamarind.

Chinch grows in forests, by roadsides, and in waste ground near village sites. The fruit is largely used by all classes in cookery. It ripens in February-March. The thin hard and loose shell of the ripe fruit is removed, the black stony seed is taken out and the pulp is dried with or without salt and stored for use throughout the year. The young leaves and the stony seed are largely used by the poorer classes. The leaves which have a sour taste are eaten boiled as a vegetable, and the seed is used as a *chatni* or relish. The wood is tough and is much used for field tools. The Kolhápur market is supplied with tamarind from Pohále, Top, and other neighbouring villages. It sells at two pounds the penny.

Pomegranate.

Dálimb is not much grown in the State. Most of the fruit used is imported from Miraj, Pandharpur, and Sátára.

Grape.

Dráksha, though once largely grown in Torgal, has of late declined chiefly owing to a kind of blight which attacks the vine. But from the experiments made at Kolhápur with indigenous and foreign varieties, it appears that the vine can be protected from the blight by care and scientific treatment. Kolhápur grapes are of three kinds *bhokri, káli,* and *viláyati.* The *bhokri* is green and round ; the *káli,* so called from its colour, is oval black and larger and sweeter than the *bhokri* ; and the *viláyati* which was introduced by Colonel Anderson, is black, and though smaller is sweeter than the *káli.* The supply is not enough to meet the local demand and large quantities of *bhokri* grapes are imported from Sátára.

Id.

Id, which has a bitter taste, is much used for pickles. It is little and the markets are supplied from Bijápur, Miraj, and Pandharpur.

Jámbhul.

Jámbhul is cultivated but it also grows wild in forests. The fruit is largely eaten by the children of husbandmen.

Wood Apple.

Kavath is grown in gardens and in house yards. The fruit is much esteemed for its sour flavour and is said to possess antibilious properties.

Plantain.

Kel is grown in gardens and near homesteads. It is also grown in betel-vine and coffee gardens to shade the young plants. It thrives well in Panhála and Ráybág. There are six kinds, *bangáli, kanheri, lokhandi, rasbál* or *ráikel, sonkel,* and *támbdi* or red. Of these the *rasbál* and *lokhandi* are móst common. The small and sweet *sonkel* and the *kanheri* which is smaller than the *sonkel* are

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light croppers and want much water. At Panhála they are grown for home consumption in the gardens of the rich. The thick-skinned *bangáli* and the *támbdi* or red have been of late introduced from Ratnágiri and other British districts. The red variety thrives best in Malkápur. As it is inferior in flavour, the *bangáli* though the largest, is not much liked. Light black or red soil suits the plantain best. In the beginning of the south-west monsoon the ground is ploughed and levelled; and pits two feet square and two feet and a half deep are dug from six to seven feet apart. Each of the pits receives about twenty pounds of mixed manure, and the young plant is buried in the pit a foot below the surface. In the dry months plantain requires water twice a week. It bears after eight or nine months and lasts three months. A healthy tree is said to yield as many as 250 plantains, but the average varies from eighty to a hundred. When nearly ripe the bunches of fruit are cut and laid in a room in a heap on straw covered with plantain or other leaves. After three days it is ready for eating. When cut half ripe, the fruit is laid in a heap on straw and is covered with a thick layer of plantain leaves coated with cowdung or mud. To make the fruit soft and to turn the skin yellow a small opening is made, through which cowdung smoke is admitted. The smoke is kept in for three to four days. On fast days plantains are largely used by Hindus. They sell at eight to twelve the penny. The flower spike which is called *kelphul* or plantain flower is used as a vegetable, and the juice of the inner part of the stem which is felled as soon as the fruit is cut, is used in preparing wafer biscuits or *pápad.* The green leaves are used as plates; and the leaves and ashes which are also used as a mordant in dyeing make an excellent manure.

Lime.

Limbu is grown only to a small extent. The markets are mostly supplied from Bijápur, Miraj, and Pandharpur.

Citron.

Máhálung is grown in Bávda and Panhála. It is used for pickles and preserves. In good soils it grows to a large size and weighs as much as four pounds.

Cocoanut.

Náral, above the Sahyádris, is only grown in pleasure gardens and near homesteads. Below the Sahyádris there are a few rich cocoanut gardens in Bávda and on the State *sheri* estates in Málvan in Ratnágiri. The soil above the Sahyádris does not suit the palm; but as water greatly helps its growth, it is likely that cocoanut cultivation may increase with the development of irrigation. The tree begins to bear after fifteen years.

Orange.

Náring is grown only in the State gardens at Kolhápur.

Papai.

Popai is grown only in pleasure gardens. The fruit is eaten both ripe and unripe.

Pomello.

Papnas is grown in gardens at Kolhápur. As the fruit is inferior both in taste and size to imported fruit and as the plant does not bear regularly, the pomello is not much grown in Kolhápur.

Guava.

Peru is grown in gardens in the Alta and Shirol sub-divisions. The Kolhápur market is chiefly supplied from Miraj.

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Phanas is grown near village sites and in private estates in the west. The fruit, which grows to a large size, is largely eaten as food by poor people. At Kolhápur, according to size, the ripe fruit sells at two-pence to a shilling. The wood is largely used in carpentry and the leaves when stitched together are used as plates.

Bullockheart.

Rámphal is grown in pleasure gardens. For the Kolhápur market it is grown at the village of Top. The fruit matures about December and is sold at a penny each.

Custard Apple.

Sitáphal is grown in gardens and house yards. The tree bears in June-July and matures in October. The fruit when ripe has an excellent flavour and is much eaten. It sells at half a farthing.

The chief Kolhápur berries are *chiklya, karvand,* and *toran.* They grow wild and are much eaten by children.

Besides the fruits and vegetables above described, many wild fruits and herbs are eaten by the poor as vegetables in ordinary years and form their chief support in famine years. The fruit of *kusari* which is as big as a coffee berry, is boiled and eaten with salt and pepper. The *nerli* fruit is red and is eaten by children. The *shevri* is boiled and eaten with salt and pepper. *Tetu* pods, which are as big as horse-radish pods, are eaten boiled and mixed with pepper and salt. The ripe *umbar* fruit is eaten by the poor. The *pendhri* is eaten cooked with salt and pepper. The *nibar* is a small berry and is eaten by children. The *rátambi* and *niv* are eaten cooked. The roots of the *lohakir shendval* and *shede,* the roots and beans of the *phursi,* the heart of the *dinda,* and the sprouts of the *murud* and *ránchiva* are boiled and eaten with salt and pepper. The leaves of the *tákla, dhámcla, nál, kurli, surpin, yalvot,* and *ken,* and the flowers of the *bhárang* are boiled and eaten with salt and pepper. The bulbs of the *kadu-káranda* and *ránálu* are also eaten boiled as vegetables. The pods of the *mugni* and *birbola* are also eaten cooked.

FLOWERS.

A general taste for flowers prevails throughout the State. The neat little public garden at Kolhápur serves as a model and nursery for flower gardens in the State. Roses are found in every village and a flower *pách,* from which the essence called *pácholi* is extracted is abundant. *Sonchápha* grows wild on the Panhála hills. The tuberose is most common in native gardens and affords always a plentiful supply of flowers for idol-worship. *Shevti* grows to a large size in Kolhápur. The chief plants that are seen in native gardens are *bakul, davna, davanshevti, gulchhabu, jái, jásvand, jui, madanbán, moghri, motia, marva, nágchápha, neváli, pách, pándhráchápha, párijátak, guláb, sádháguláb, sonchápha,* and *shevti.* The foreign plants introduced into the State gardens at Kolhápur have spread to all parts of the State.

BLIGHTS.

Though frequent, blights are seldom so widespread as to affect the general harvest. *Jvári* or Indian millet suffers from both strong north-easterly and westerly winds. With strong north-easterly winds the stalk turns red and grain does not form. The disease is called *jangamyárog.* If a strong westerly wind blows when the crop is in ear, the ears remain unfilled or the green grain or *isad* is converted into a sticky mass called *chikta.* If a timely

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shower of rain falls the crop improves. Indian millet also suffers from diseases known as *gosávi*, *kándekuri*, and *káni* which are said to be brought by cloudy weather. In *gosávi* the grain sprouts in the ear. In *kándekuri* the plant becomes barren. And in the *káni* (Anglicè smut) the ears become elongated and black, and the seed contains only a black powder which is easily freed. Indian millet affected by *gosávi* and *kándekuri* is cut for green fodder. Wheat sometimes suffers from a disease called *tamberi* (Anglicè rust). The grain is shrivelled and the stalk and leaves are covered with reddish spots. Spiked millet or *bájri* is sometimes though rarely affected by a blight called *shenda*. The leaves of the crop become yellow and the stalk is stunted. Gram, peas, pigeon pea, and other pulses suffer more from worms than from diseases induced by unseasonable weather. To destroy these worms which in cloudy weather gather on leaves, much vigilance and labour are required. Among vegetables brinjals suffer most from worms. To guard the plant against worms its roots are dipped before transplantation in a solution of cowdung and assafœtida. If they appear when the plant is growing the grubs are got rid of by cutting the main stalk of the plant a few inches above the ground. When watered the stem sprouts again and grows into a healthy plant. Sunday is considered the luckiest day for planting out brinjals and sprinkling them with cow's urine to keep off leaf-insects. Cotton suffers from a disease called *chimta* which is said to be brought by close and cloudy weather. With a timely late shower the crop improves. Sugarcane suffers from white ants and an insect called *humni*. It is also much damaged by rats and jackals. Sometimes if not watered in time the sugarcane becomes hollow in the centre.

LOCUSTS.

In Kolhápur locusts were till lately almost unknown. Their first visit, when the numbers were not large enough to do any harm, is recorded to have taken place about ten years ago. Their visits however seem to have become more frequent. In 1882 both before and after the rains myriads appeared along the Sahyádri range and a good distance inland. The husbandmen lighted fires and beat drums in their fields to drive them off; but their efforts were in vain and so they look upon locusts as a visitation from God.

FAMINES.

Kolhápur, with its good rainfall and rich land especially in the valleys of the Dudhganga, Krishna, Várna, and Panchganga, is more free from famine than most of the Deccan districts. Owing to failure of crops in some outlying parts of the State, on account of scarcity of rain, prices have been occasionally high; but except in 1876-77 no famine has been recorded. Even the 1876-77 distress was caused more by the condition of the surrounding British districts than by a total failure of crops in the State.

In 1804-5 in Kolhápur though the season was tolerably good the people suffered from scarcity of food which is said to have been caused by the devastations of the Marátha army in the interior of the Marátha country. All the starving persons from the neighbouring Marátha country flocked to Kolhápur for relief. There was a great pressure on local supplies and the rupee price of grain rose to seven pounds and a half. The number of deaths from starvation

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appears to have been large. Shiváji, the then ruling prince of Kolhápur, as well as Himmat Bahádar, Bhim Bahádar, and other *sardárs* and well-to-do persons, distributed food to the starving people who had flocked to Kolhápur from other places. The following year was a year of plenty and the people soon recovered from the effects of this distress.

1876-77.

In 1876-77 the scanty rainfall of twenty-six inches led to a failure of crops, which following the bad crops of the previous years, by reason of which there was no grain in store, spread distress amounting to famine. The east suffered most. The Shirol sub-division between the Várna and the Krishna with its outlying part Ráybág suffered most; next to it Kátkol an outlying portion of Gadinglaj just south of the Belgaum-Kaládgi road; and then the tracts on the Sahyádri hills. While scarcity prevailed in the rest of the State, famine had full sway in these parts. For weeks together people lived on herbs mixed with chaff and sometimes committed petty thefts to satisfy hunger. When the 1876-77 monsoon set in very sparingly husbandmen became alarmed and grain-dealers who had only small grain stores gradually raised the rates. Things looked gloomy, but it was not till the first week in October that the full extent of the calamity was felt. It was a week of panic. Prices suddenly rose to famine rates; village traders, moneylenders, and well-to-do persons, whose grain stocks had been already reduced by successive bad seasons, did not like to lessen their stock further and refused to make advances to husbandmen on the usual security of their field produce; there was no field work; and the people clamoured for relief works. At first small works were opened by the State to give immediate relief to Mángs, Mhárs, and other classes more or less given to theft, who would otherwise have taken to wholesale plundering. At the outset, the wages on relief works which were somewhat less than the ordinary rates in the State, were 3*d.* (2 *as.*) for a man, $2\frac{1}{4}$*d.* ($1\frac{1}{2}$ *as.*) for a woman, and $1\frac{1}{2}$*d.* (1 *a.*) for a boy or girl capable of doing work. But subsequently the sliding scale, based on the price of staple food grain, fixed by the British Government, was strictly adhered to. Under this scale the wages on works under Public Works agency were, for a man the price of one pound of grain and $1\frac{1}{2}$*d.* (1 *a.*), for a woman the price of one pound of grain and $\frac{3}{4}$*d.* ($\frac{1}{2}$ *a.*), and for a boy or girl above seven years the price of half a pound of grain and $\frac{3}{4}$*d.* ($\frac{1}{2}$ *a.*); and on the civil works, for a man the price of one pound of grain and $\frac{3}{4}$*d.* ($\frac{1}{2}$ *a.*), for a woman the price of one pound of grain and $\frac{3}{8}$*d.* ($\frac{1}{4}$*a.*), and for a boy or girl above seven years the price of half a pound of grain and $\frac{3}{8}$*d.* ($\frac{1}{4}$ *a.*). Children under seven years were given $\frac{3}{8}$*d.* ($\frac{1}{4}$ *a.*).

In November 1876, the first relief-works were opened in Shirol and Ichalkaranji in the east where distress began to be felt early and in the hilly parts of Vishálgad in the west, where owing to failure of crops in 1875, distress already prevailed. As the number of relief-seekers increased in December and January earthworks were started all over the State. The numbers of labourers became large. The number was doubled, and went on steadily increasing till September when it began to fall off gradually to the end of November when all relief works were finally closed.

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From July 1877, the Imperial Public Works Department took charge of some of the relief-works carried on a large scale. To these works large numbers of able-bodied labourers were transferred with their children under seven years. The total cost on relief-works amounted to £26,030 (Rs. 2,60,300).

Besides these works gratuitous relief was given to those who were unable to work. In Kolhápur and in the feudatory States under it there were already several permanent charitable houses. The scope of these was enlarged soon after the scarcity began to be generally felt. As the distress increased new relief-houses were opened at convenient places. In all there were about eighteen relief-houses. The inmates of Kolhápur alms-houses were on two occasions supplied with clothing. The clothing funds were contributed by a lady in England who sent out £40 (Rs. 400) and by Mr. Bháu Mansárám of Poona who gave £100 (Rs. 1000). The gratuitous relief cost the State £5680 (Rs. 56,800). The following statement shows for each of the famine months in 1876 and 1877, the number of persons employed on relief-works, both under the Civil and Public Works Agency, with the average rupee prices of *jvári* and *náchni*:

Kolhápur Famine, 1876-77.

MONTHS.	AVERAGE DAILY NUMBERS. On Relief Works. Civil Agency.	Public Works.	Total.	On Gratuitous Relief.	AVERAGE PRICES IN POUNDS. *Jvári.*	*Náchni.*
1876.						
November	269	.	269	1537	17	20
December	1438	..	1438	3342	22	.
1877.						
January .	4305	.	4305	6295	21	23
February .	4901	.	4901	5764	18	25
March ..	3976	.	3976	7417	19	24
April ..	4144	...	4144	35,135	16	21
May	9957		9957	73,645	10	18
June ..	7010	.	7010	86,720	15	18
July .	2760	945	3705	80,107	8	13
August	5049	2942	7991	137,189	10	15
September	3857	5206	9063	155,281	15	22
October .	1795	3493	5288	109,831	16	28
November ..	721	2320	3041	46,212	18	35
December .	..	...	..	8233	37	43
Total ..	50,182	14,906	65,088	756,708	.	...
Average .	3860	2981	5007	54,050	...	..
Total Cost ..		Rs.	2,60,300	56,800	..	...
			317,100			

As the agricultural season of 1877 approached advances were made to a large number of cultivators who would otherwise have been left without any means of cultivating their fields, as they had neither credit nor the means of buying either food or seed grain. The sum advanced, which amounted to £21,600 (Rs. 2,16,000) was subsequently recovered.

The average yearly number of deaths for the three preceding years ending 1875-76 was 13,792; and in the famine year of 1876-77 it rose to 28,573 or more than double. The increased death-rate was more due to cholera, diarrhœa, small-pox,

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and other epidemics which broke up in the hot season of 1877, than to actual starvation. The harvest of 1877 was fair, but the affected people who had been weakened by their previous suffering died in large numbers especially along the hills. The poorer classes suffered most. In some of the villages of Ráybág whole families of husbandmen deserted their villages and were not heard of afterwards. The loss of cattle was great. Many Dhangars or Shepherds living in the hilly parts lost all their cattle, owing partly to want of fodder and partly to cattle-disease which accompanied the other epidemics. Well-to-do people did not actually seek State relief, but lost all they had. Ornaments, metal pots, spare clothing, and even family idols were freely sold. Though all visible signs of distress have disappeared, it will require a succession of good years to enable the husbandmen to recover what they have lost[1].

[1] This chapter owes much to additions and corrections by Mr. E. C. Ozanne, C.S., Director of Agriculture, Bombay,

CHAPTER V.

CAPITAL.

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Capital.

Of 800,189 the total population of the State according to the 1881 census, 12,252 were in a position which implied the possession of capital. Of these 11,858 had a capital of £20 to £1000 (Rs.200-10,000), 296 of £1000 to £2500 (Rs.10,000-25,000), seventy-seven of £2500 to £5000 (Rs. 25,000-50,000), and twenty-one of £5000 to £10,000 (Rs. 50,000-1 *lákh*). The bulk of the capitalists are moneylenders and traders.

CURRENCY.

Of old rupees four were current in Kolhápur, old *Hukeri, Nilkanthi, Panháli,* and *Shambhu Pirkháni.* Of these for every hundred coins the old *Hukeri* was cashed for eighty-six Imperial rupees, the *Nilkanthi* for 56¼, the *Panháli* for 96⅞, and the *Shambhu Pirkháni* for 87½. The old *Hukeri* weighed 171·075 grains of which 142·174 were pure metal, the *Nilkanthi* 169·627 grains of which 91·598 were pure metal, the *Panháli* 169·092 grains of which 114·492 were pure metal, and the *Shambhu Pirkháni* 175·039 grains of which 141·767 were pure metal. Of these the *Panháli,* the chief rupee, was coined at Panhála which lies about twelve miles north-west of Kolhápur and was the former capital of the Kolhápur State. After 1788 when the capital was removed from Panhála to Kolhápur, the *Panháli* rupee was occasionally coined at the Kolhápur mint. In 1839 the Kolhápur mint was abolished, and at present (1883) the Imperial rupee is the only current coin.

INSURANCE.

There is no insurance in the State.

BILLS.

The most usual forms of bills of exchange or *hundis* are two *darshani* that is payable at sight, and *mudati* that is payable at some particular time after presentation. Bills are of three classes, *dhanijog* that is where payment is to be made to the payee or his order; *sháhájog,* that is where payment is to be made to a nominee of the payee known to the payer; and *nishájog,* that is descriptive or where some marks on the body of the payee are inserted in the bill for identification. The *nishájog* bill becomes necessary in a place where the payee is unknown to the payer, and, being a stranger, is not able to find out a man known to the payer who can speak to his identity. Bills are not drawn in sets; but the drawer sends a letter of advice or *jabáb* to the drawee stating the number of the bill, the name of the payee, and the amount to be paid. No drawee will cash the bill unless he receives the *peth* or letter of advice. Payment is generally made in cash but sometimes another bill called *badli hundi* is given. When payment is received in either of these ways the payee passes a receipt on the bill and it is

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returned to the drawer. The receipted bill returned is called a *khoka* and is retained by the drawer as a voucher. Sometimes a bill is not for any determined sum but the drawee is asked to pay the payee sums of money as he may require them. This is called a *bhalávan patra* or *binájábti*. It does not require a letter of advice, and the drawee sends to the drawer a letter as each payment is made. The bill must be cashed on the day specified if demanded, no days of grace being allowed. If the payment is delayed the payer is obliged to pay interest at a certain rate varying according to the position of the drawer. If he is a banker one-half per cent a month is paid, in other cases three quarters per cent. If payment is sought before the bill falls due, a discount at the above rates is deducted. If the bill is dishonoured and sent back uncashed, the drawee has to pay interest at double the rate of current interest from the date when the bill was drawn. He must also pay a non-acceptance penalty called *nakrái*, varying in different places. Formerly he was also liable to pay all the expenses of the payee. The practice is not now in vogue. If the bill is lost or stolen a duplicate or *peth* letter stating the amount of the bill and requiring payment is granted; if the duplicate is lost a triplicate or *parpeth* mentioning both the *hundi* and the *peth* is issued, and if the *parpeth* is also not forthcoming, an advice or *jáb* mentioning the *hundi peth* and *parpeth* is sent. The drawee is responsible for the payment he makes, for if he makes a payment to a wrong person he is obliged to make the payment over again to the holder of the *peth*. It is therefore customary for the drawee to take security from the payee when the drawee is not quite certain of the payee. The payee in the case of an advice letter or *jáb* passes a separate receipt, while the *hundi*, *peth*, and *parpeth* are simply endorsed. After payment the drawee debits the drawer with the amount paid. If a drawer overdraws his account and the bill is lost or dishonoured he alone is responsible. It is usual after endorsing the bills to sell them to bill brokers or *daláls* who are paid a certain percentage. When a bill thus travels to several places it is necessary in case of its loss that the *peth*, *parpeth*, and *jáb* should travel through the same places before it reaches its final destination. As treasure is seldom sent bills are adjusted by debits and credits and *badli hundis* whose rates vary according to the conditions of the transaction. The interchange of bills has been greatly simplified by the introduction of a uniform coinage. Formerly the different rupees and the different rates of exchange made the system much more complicated and was a source of no small profit to local bankers. The drawer of the bill generally charges a certain percentage on the transaction and the person who wants the bill pays it. The rate however is variable according to the condition of the market. There are only three firms in the town of Kolhápur which can cash at once a bill up to £4000 (Rs. 40,000). It is generally the practice of the bankers, however, not to draw bills payable at sight for larger amounts. The introduction of postal money orders has not affected the bankers to any perceptible extent.

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BANKING.

There are nine banking houses, of which eight are at Kolhápur and one at Malkápur. Where there is an agent or *munim*, the clerk or *gumásta* acts under him. Generally there are no *munims* and the clerk is subordinate to his master alone. He is usually a Bráhman and is paid £20 (Rs. 200) a year.

SAVING CLASSES.

Of townspeople, moneylenders, traders, shopkeepers, brokers, pleaders, and a few highly paid State servants, and of country people landlords, village headmen or *pátils*, moneylenders, and a few rich cultivators save money. Savings are mostly invested in ornaments, lands, houses, and moneylending. The Government Savings Bank at Kolhápur is used almost solely by State servants, pleaders, and well-to-do men. In 1881-82 about 150 persons had £7500 (Rs.75,000) invested in the Savings Bank.

MONEYLENDING.

Moneylending is the chief form of investment. Everybody who saves something, except perhaps State officials, takes to moneylending. Of 947 professional moneylenders the chief are Bráhmans, Jains, Lingáyats, and Gujarát and Márwár Vánis. Besides regular moneylenders there are low usurers who for short periods lend small sums at heavy rates to the poorest borrowers. Among the professional moneylenders the Gujar and Márwári foreign moneylenders are hardhearted and show no sympathy to their debtors. Among other moneylenders those who have lately taken the profession are harsher than those who are hereditary lenders. Under the present administration after 1845 moneylending has greatly suffered. The old practice of forcing payment by personal torture and *dharna* or fasting has been discontinued. This has made the lenders cautious in lending, and they generally ask for security before they lend. Under the old farming system of collecting the revenue the farmers had often to borrow money on hard terms to meet sudden demands of the *darbár* or court. The husbandmen had dearly to pay for such demands. Under the new administration the farming sytem has been stopped. The settlement of many of the *sardárs'* or estate-holders' debts and the introduction of paying debts by instalments have much crippled the profits of moneylenders.

INTEREST.

Interest is charged monthly. In large transactions the usual rate varies from six to nine per cent a year, and in small transactions from nine to twelve per cent; but according to the credit of the individual borrowers this rate rises to as much as twenty-four to thirty per cent a year. When articles are pawned, the yearly rate is twelve per cent for pearls, 7½ for gold, and 7½ to nine for silver. In land and house mortgages the yearly rate varies from six to nine per cent. In grain advances during the rains which are generally paid after harvest, a quarter of the quantity lent is generally charged as interest.

BORROWERS.

Among borrowers except labourers, husbandmen are perhaps the worst off. Of the husbandmen those of the Konkan or hilly parts are worse off than those of the Desh or plain. In the Konkan the land generally yields no more than what is enough to maintain a farmer's family during half the year; during the other half of the

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year most husbandmen live on wild herbs and fruits and labour where possible. The bulk of the husbandmen are Kunbis. The Kunbi is sober, hardworking, and peaceful. He is also shrewd and thrifty in his daily life, but spends much on marriage and other caste feasts. The Jain husbandmen are superior to Kunbis in intelligence and self-dependence. In the Konkan about ten per cent and in the plain about thirty per cent of the husbandmen live without borrowing. During the American war (1862-1865) when cotton and grain prices were unusually high, husbandmen made large savings; but these savings were lavishly spent on marriage and other great ceremonies. In Kolhápur debtors are protected by the State law by which a limit of twelve years is fixed for the recovery of pawns and cash debts, and of husbandmen the land and the dwelling except when it is specially mortgaged, are exempted from sale in the execution of court decrees.

LAND MORTGAGE.

During the American war (1862-1865), when prices were unusually high, land was in much demand and fetched high prices. At the close of the American war the fall in prices lessened the value of land. Of late the opening of new made-roads and markets has again increased the demand for land. In the execution of court decrees land is not sold except when it is specially mortgaged. Land is mortgaged either with or without possession. In mortgages with possession the mortgagee receives the produce either as interest, the land being redeemable on payment of the principal; or sometimes the mortgagee receives the produce partly as interest and the surplus as part-payment of the principal. In mortgages without possession the land stands as security for the satisfaction of the mortgaged debt. The debtor pays the interest yearly, and if the debt is not paid back in time, the land is handed to the creditor usually through the intervention of the civil courts. When the land is handed to the mortgagee, the mortgagor is generally kept as tenant by the mortgagee to till the land.

SERVICE MORTGAGE.

To raise loans for marriage and other great occasions labourers often pledge their service to moneylenders and husbandmen for a period of three to ten years. During this period they receive free food and clothing from the mortgagees.

WAGES.

About thirty years ago (1853) unskilled labourers were paid about 3*d.* (2 *as.*) a day and skilled labourers 6*d.* to 1*s.* (4-8 *as.*) a day. At present (1883) unskilled labourers earn 3⅜*d.* (2¼ *as.*) a day in villages and 4½*d.* (3 *as.*) in towns; and of skilled labourers carpenters, blacksmiths, masons, and stonecutters each earn 6*d.* to 1*s.* 6*d.* (4-12 *as.*) a day, and tailors and clothweavers 6*d.* to 1*s.* (4-8 *as.*). When employed in the field day-labourers are paid either in cash or grain. Women and children are largely employed as labourers, a woman earning about three-quarters and a child about one-half of a man's wages.

WEIGHTS AND MEASURES.

Till 1847 no uniform weights and measures were used. Every village and every shopkeeper had their own weights and measures made of any material at hand. Since 1847 new standard weights and measures have been introduced. According to these new weights the *tola* is equal to the Imperial rupee.

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Gold and silver are sold by the following table, eight *gunjás* one *mása*, twelve *másás* one *tola*, twenty-four *tolás* one *sher*, forty *shers* one *man*, and twenty *mans* one *khandi*. Inferior metals and other articles are sold by the following table: five *tolás* one *chhaták*, two *chhatáks* one *navták*, two *navtáks* one *pávsher*, two *pávshers* one *achher*, two *achhers* one *sher*, 1½ *pakka* or five *kachcha shers* one *pásri*, two *pásris* one *dhada*, four *dhadás* or twelve *pakka shers* one *man*, and twenty *mans* one *khandi*. A *pakka sher* is equal to eighty rupees in weight and a *kachcha sher* varies in weight from fifteen to twenty-six rupees. In selling metals a *man* is equal to sixteen *shers* or thirty-two pounds. Grain is sold by measures. A *sher* measure when filled with any of the nine grains, barley, *sáva* Panicum miliaceum, *nágli* Eleusine corocana, gram, wheat, spiked millet, Indian millet, rice, and *tur* Cajanus indicus, is in weight equal to 100 Imperial rupees. The table of grain measures is 6¼ *tolás* one *nilva*, two *nilvás* one *kolva*, two *kolvás* one *chipta*, two *chiptás* one *mápta*, two *máptás* one *sher*, two *shers* one *adishri*, two *adishris* one *páyli*, sixteen *páylis* one *man*, and twenty *mans* one *khandi*. Of liquids oil is sold by the measure, four *kachcha shers* one *támbiya* or *pakka sher*, thirteen *pakka shers* one *man*, and twenty *mans* one *khandi*. A *kachcha sher* of this measure is equal to twenty *tolás*. Clarified butter is sold by the measure, twenty *tolás* one *pávsher*, four *pávshers* one *sher*, and twelve *shers* one *man*. For milk forty instead of twelve *shers* make one *man* and twenty *mans* one *khandi*. Till 1868, when the survey was introduced, the current land table was eight *javs* one *angul*, four *anguls* one *mushti*, three *mushtis* one *vit* or span, two *vits* one *hát*, 5⅚ *háts* one *káthi*, twenty *káthis* one *pánd*, twenty *pánds* one *bigha*, and 120 *bighás* one *cháhur*. Since 1869 the land measure is sixteen *ánás* one *guntha* and forty *gunthás* one acre. Of cloth waistcloths, women's robes, and *khádi* or coarse cloth are measured by cubits or *háts*; silk cloth is generally sold by the table two *angulis* one *tasu*, twelve *tasus* one *hát*, and two *háts* one *gaj*; and other cloth by twelve inches one foot and three feet one yard. Timber is sold by a table of eighty *tolás* one *sher*, forty *shers* one *man*, and twenty *mans* one *khandi*. Grass is sold by so many hundred bundles the rupee. Bamboo matting is measured by the surface and sold by the cubit. Cut stones are sold singly or by the hundred and uncut stones by the cartload.

PRICES.

Yearly price details, which are little more than estimates, are available for the forty-one years ending 1883. During these forty-one years the rupee price of Indian millet, which is the staple grain of the State varied from eighty-eight pounds in 1851 to twelve pounds in the famine year of 1877 and averaged fifty pounds. The forty-one years may be divided into eight periods. Except in 1844 when it was seventy-four pounds, in the first period of five years ending 1847 the price varied from fifty-seven pounds in 1846 to forty-six pounds in 1843 and averaged fifty-seven pounds. In the second period, the six years ending 1853, the price varied from eighty-eight pounds in 1851 to seventy-five pounds in 1853 and averaged eighty-one pounds. In the third period, the seven years

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ending 1860, the price varied from sixty-five pounds in 1857 and 1858 to sixty pounds in 1854 and averaged sixty-three pounds. In the fourth period, the five years ending 1865, the price varied from fifty-two pounds in 1861 to thirty-two pounds in 1864 and averaged forty pounds. Except in 1869 when it was forty-three pounds, in the fifth period, the seven years ending 1872, the price varied from twenty-nine pounds in 1867 1868 and 1870 to twenty-one pounds in 1866 and averaged twenty-nine pounds. In the sixth period, the four years ending 1876, the price varied from forty-five pounds in 1874 and 1875 to thirty-six pounds in 1876 and averaged forty-two pounds. In the seventh period, the four years ending 1880, the price varied from thirty-one pounds in 1880 to twelve pounds in 1877 and averaged twenty-one pounds. And in the eighth period, the three years ending 1883, the price varied from sixty pounds in 1881 to fifty-five pounds in 1882 and averaged fifty-seven pounds. The details are :

Kolhápur Grain Prices in Pounds, 1843-1881.

Produce.	First Period.					Second Period.						Third Period.		
	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856
Indian Millet..	46	74	54	57	56	84	81	81	88	77	75	60	61	64
Wheat	67	54	45	47	54	49	60	60	63	64	54	42	39	48
Rice	31	30	27	32	30	30	32	31	31	34	34	26	27	20

Produce.	Third Period —continued.				Fourth Period.					Fifth Period.				
	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870
Indian Millet ...	65	65	64	61	52	46	38	32	33	21	29	29	43	29
Wheat	46	49	48	46	43	25	18	17	14	14	20	14	19	19
Rice	23	25	22	22	20	22	19	32	12	14	12	16	18	14

Produce.	Fifth Period —contd.		Sixth Period.				Seventh Period.				Eighth Period.		
	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883
Indian Millet ...	25	25	41	45	45	36	12	21	22	31	60	55	56
Wheat	14	16	19	27	30	17	15	21	19	20	27	36	35
Rice	13	14	24	14	17	11	7	14	14	14	16	22	23

CHAPTER VI.

TRADE.

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Trade.
Roads.

Till 1845 when British superintendence was introduced Kolhápur had no made roads. Of the pathways those that led west down the Sahyádris to the coast were hardly fit for lightly laden cattle, and those that went inland were mere beaten cattle tracks. During the rains from June to November when the rivers and streams were full, the passage across the inland tracks was entirely closed and foot passengers crossed the rivers in the broad but shallow and unsafe sugar-pans which yearly caused a great loss of life. Between 1845 and 1854 about 300 miles of road were made at a cost of £10,300 (Rs. 1,03,000). Since 1854 old roads have been much improved and new roads made, the chief being the Poona-Belgaum mail road. At present (1883), besides several small roads, Kolhápur has four main lines of communication, one the Poona-Belgaum road running north and south, and three the Kolhápur-Ámba pass, the Kolhapur-Phonda pass, and the Sankeshvar-Párpoli pass roads, running west towards the coast. The Poona-Belgaum mail road, the chief inland road in the State, enters the Kolhápur State at the Várna river in the north and runs about fifteen miles south-west to Kolhápur, and from Kolhápur runs south-east fifteen miles further by Kágal to the Dudhganga on the southern frontier. The road is metalled and bridged throughout, the chief bridges being across the Várna, Panchganga, and Dudhganga. It is repaired from Provincial funds by the British Government. Beginning from the north, by the Ámba Phonda and Párpoli passes which are now fit for carts, three roads from Kolhápur run west down the Sahyádris to the coast. Of these the Ámba pass road leads to Ratnágiri, the Phonda pass road to Vijaydurg Devgad and Málvan, and the Párpoli pass road to Málvan and Vengurla. The Kolhápur-Ámba pass road runs from Kolhápur forty-two miles north-west to the village of Ámba on the Sahyádris on the borders of Kolhápur and Ratnágiri. At Brahmapuri, about two miles north-west of Kolhápur, the road crosses the Panchganga, and then through the Panhála gorge passes the villages of Navli, Ávli, and Bambavda, and the large town of Malkápur. From the village of Ámba on the Sahyádris the road descends west by the Ámba pass to Ratnágiri. Within Kolhápur limits the road was completed in 1883 with drains and bridges at a cost of £48,234 (Rs. 4,82,340). Of the three coast roads, the Kolhápur-Ámba pass road is the shortest for Kolhápur and Sángli, Miraj, Shirol, Kurundvád, Ichalkaranji, and Athni lying east of Kolhápur. The Kolhápur-Phonda pass road runs forty-two miles south-west to the village of Dájipur near the Sahyádris on the borders of Kolhápur and Ratnágiri. From Kolhápur the road passes by the villages of Haladi, Ananj, and Valivda. Of the

forty-two miles, the total length of this road in Kolhápur, twenty-six miles, from Kolhápur to Gibikhind were in 1874 built by the Kolhápur State at a cost of £7307 (Rs. 73,070) and the remaining sixteen miles from Gibikhind to Dájipur are now being drained and bridged and when completed will afford direct communication with the coast during the rains. From Dájipur near the Sahyádris the road descends by the Phonda pass into Ratnágiri, one branch going north-west to Vijaydurg, another going west to Devgad, and a third south-west to Málvan. At present (1883) for Kolhápur this road is the most direct to the coast. About twenty-six miles south of Kolhápur, by the towns of Saravda and Murgod, this road branches east to Nipáni in Belgaum. This portion to Nipáni is now being cross-drained under British supervision. From Sankhesvar on the Poona-Belgaum mail road, about thirty-six miles south of Kolhápur, the Sankeshvar-Párpoli pass road runs thirty-six miles west to the village of Dhangarmola near the Sahyádris on the borders of Kolhápur and Sávantvádi. In South Kolhápur the road passes by the towns of Gadinglaj and Ajra. From Dhangarmola near the Sahyádris the road descends by the Párpoli pass into Sávantvádi. After leaving Vádi the road branches in two, one passing north-west to Málvan and the other south-west to Vengurla. Of the thirty-six miles the total length of this road within Kolhápur limits, about ten miles between Sankeshvar and Gadingláj were in 1881 completed at a cost of £9273 (Rs. 92,730), of which half was paid by the British Government and the other half by the Kolhápur State. For these ten miles as well as for twelve miles further from Gadinglaj to Ajra which were made solely by the Kolhápur State at a cost of £9347 (Rs. 93,470), the road is *murumed* that is laid with crumbly trap, and for the remaining fourteen miles from Ajra to the Párpoli pass which were also made by the Kolhápur State, the surface is laid with laterite. Except the Hiranyakeshi and a few small streams the road is cross-drained throughout. It is the most direct coast road for Athni, Gokák, Hukeri, and Nipáni in Belgaum, and for Tásgaon in Sátára. The traffic on this road is heavy, averaging about 150 carts a day. Most of the cross roads are unfit for carts and many are difficult for pack bullocks. Of the small inland roads, besides the through Poona-Belgaum road, the Kolhápur-Miraj road runs twenty-six miles east from Kolhápur to Udgaon by the towns of Hirla, Attigre, Alta, and Hátkalangda. At Udgaon the road crosses the Krishna and runs further east to Miraj. It is a first class bridged and drained road built in 1877 at a cost of £21,168 (Rs. 2,11,680). From Attigre on the Kolhápur-Miraj road a drained and bridged road, built at a cost of £5003 (Rs. 50,030), runs nine miles south-east to Ichalkaranji; and from Ichalkaranji a fair weather cart track runs seven miles east to Kurundvád. From Udgaon on the Kolhápur-Miraj road a cross-drained road built at a cost of £1747 (Rs. 17,470) runs four and half miles south to Shirol, two and half miles from Shirol to Kurundvád, and five miles from Kurundvád to Hervad. On the east side of the Krishna near Udgaon a four-mile road from Sángli joins the Kolhápur-Miraj road in the south. At the eighth mile north-west of Kolhápur, on the Kolhápur-

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Ámba pass road, a *murumed* and bridged road about four miles long runs west to the old fort of Panhála. The portion immediately below the entrance to the fort is very steep, the gradient being about one in five. It is now proposed to make this portion more easy. From Malkápur on the Kolhápur-Ámba pass road a second class fair weather *murumed* road runs twenty miles east to Kápsi by Sarud. From Sarud a fair weather road without bridges or drains joins the Kolhápur-Ámba pass road at Bambavda and from Bambavda it continues to run as far as the village of Pishvi.

Of the roads that are being built, a drained and bridged road estimated to cost about £3200 (Rs. 32,000), will run three miles south from Shirol to Narsobáchivádi. From Kolhápur a new road is being made thirty-two miles south to Gárgoti, the head-quarters of the Bhudargad sub-division. Of these thirty-two miles twenty have been cross-drained and *murumed* that is laid with crumbly trap till 1882. In 1883 the remaining twelve miles were surveyed.

Tolls.

Of the thirteen tolls nine are on *ghát*s or hill passes and four on plain roads. Beginning from the north, the nine tolls on the hill passes are at Chándel, Ámba, Prabhánvalli, Anaskura, Kájirda, Bávda, Phonda, Ghotga, and Hanmant; and the four road tolls are at Unchgaon on the Poona-Belgaum road, at Vádi-Ujlai on the Kolhápur-Kágal road, at Herla on the new Miraj road, and at Ajra on the Sankeshvar-Vengurla road. The tolls charged are for every four-wheeled carriage 1*s* (8 *as.*), for every two-wheeled cart or carriage 6*d.* (4 *as.*) if drawn by two animals and laden and 3*d.* (2 *as.*) if unladen, 9*d.* (6 *as.*) if drawn by four animals and laden and 4½*d.* (3 *as.*) if unladen, 1*s.* (8 *as.*) if drawn by six animals and laden and 6*d.* (4 *as.*) if unladen, 2*s.* (Re.1) if drawn by eight animals and more and laden and 1*s.* (8 *as.*) if unladen, 2*s.* (Re. 1) for every elephant, ¾*d.* (½ *a.*) for every camel, horse, pony, mule, buffalo, or bullock whether laden or unladen; ⅜*d.* (¼ *a.*) for every ass laden or unladen, ⅛*d.* (1/12 *a.*) for every sheep, goat, or pig, 6*d.* (4 *as.*) for every palanquin or other litter carried by four or more bearers and 3*d.* (2 *as.*) for every small litter carried by less than four bearers. Every year in May the tolls are farmed to the highest bidder for one year. The tolls are managed by the farmers who pay the amount to the State by monthly or quarterly instalments. In 1881 the tolls were farmed for £1847 8*s.* (Rs. 18,474), of which £1126 16*s.* (Rs. 11,268) were for the nine hill-pass tolls and £720 12*s.* (Rs. 7206) for the four plain road tolls. Besides these tolls the municipality of Kolhápur levies tolls on all imports into and exports from Kolhápur city. In 1883 the city toll yielded a revenue of £1202 12*s.* (Rs. 12,026).

Railways.

At present (1883) Kolhápur has no railways. Of the three systems of railways, the East Deccan or Hotgi-Gadag, the South Deccan or Belári-Mármagaon, and the West Deccan or Poona-Londa which are being now introduced into the Southern Marátha and Kánarese districts of Bombay, the Poona-Londa line will pass by Miraj, about seven miles from the eastern boundary of the Kolhápur State and thirty-two miles east of Kolhápur city.

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Of the twelve hill passes or *gháts* in the Sahyádris, beginning from the north, one the Devda is in the Vishálgad sub-division, three the Ámba Chándel and Prabhánvalli are both in the Vishálgad and Panhála sub-divisions, one the Anaskura is in the Panhála sub-division, one the Kájirda is in the Panhála and Bávda sub-divisions, one the Bávda is in the Bávda sub-division, two the Phonda and Shivgad are in the Bávda and Bhudargad sub-divisions, and three, the Bharasvádi Ghotga and Umarja are in the Bhudargad sub-division. Of these hill passes the A'mba and Phonda are fit for carts.[1] Besides these there are about seventy-five gorges or *khinds*. Most of the gorges are fit for foot passengers and a few are used with difficulty by pack bullocks. Of the seventy-five gorges twenty-four are in Vishálgad, four in Panhála, seven in Bávda, and forty in Bhudargad. Besides these, the hill forts of Bhudargad, Gadinglaj, Gagan-Bávda, Kágal, Panhála, Pávangad, Shivgad, and Vishálgad, are approached by difficult hill passes, 500 to 2500 feet long. Of these gorges a few are fit for pack bullocks and the rest are used by foot passengers only.

Ferries.

The twelve rivers on which ferries ply during the rains (June-October) are the Bhogávati, Chitri, Dudhganga, Ghatprabha, Hiranyakeshi, Kadvi, Kásári, Krishna, Kumbhi, Panchganga, Várna, and Vedganga. During the fair season from November to June these rivers have water in deep reaches separated by sandy plots and have fords at a distance of two to four miles. Before 1845 iron sugar-pans instead of boats were used as ferries, which yearly caused a large loss of life. In 1854 twenty boats and twenty baskets plied during the rains. At present (1883) the ferry-boats have increased to sixty-four of which twenty-two belong to the State and forty-two to private persons. Of the twenty-two State ferry boats four ply on the Dudhganga at Sulkud, Shidurli, Bachni, and Ghosarvad; three ply on the Kásári at Vaghne, Bajárbhogaon, and Padal; three ply on the Kumbhi at Malhárpeth, Sangrul, and Sálvan; five ply on the Panchganga at Rui, Ichalkaranji, Vadinga, Rukdi, and Shiye; two ply on the Várna at Kodoli and Shitur; and five ply on the Vedganga at Nidhori, Mudga-budruk, Anur, Chikhli, and Bange. The ferry boats vary in size from thirty-six by 12½ feet to 7½ by two feet. In twelve towns at Kágal, Khárepátan, Malkápur, Mhamdápur, Mesoli, Nesari, Rájápur, Rashivda, Salgaon, Sulkud, Thergaon, and Vengurla, the ferry boats are built of teak, *bábhul*, mango, and *sávri* or silk-cotton tree wood. Generally the whole boat is made of one kind of wood, but sometimes it is built of planks of two or three different kinds. The boatmen are Bágdis, Bhandáris, Chámbhárs, Kolis, Kunbis, Lingáyats, and Musalmáns. At the twenty-two State ferries, the boatmen are not paid in kind or grain, but have service lands given in return for their labour. The ferry boats carry 200 to 400 passengers. Except eight private ferries which work free of charge, they charge a fee of ⅜d. (¼ a.) for each passenger. Besides passengers, the larger ferry boats carry cattle and carts, generally bullocks for ⅜d. (¼ a.), horses for 1½d. (1 a.), and camels for 3d. (2 as.).

[1] Fuller details of Hill-passes are given in Chap. I. under Hills.

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Bridges.

Of the five chief bridges within Kolhápur limits the Krishna bridge is the largest and lies twenty-six miles east of Kolhápur near Udgaon on the Kolhápur-Miraj road. It is a stone bridge with eleven spans of seventy feet and with foundations resting on hard rock. The roadway is seventy-five feet above the river-bed. The bridge was completed between 1875 and 1879 at a cost of £45,000 (Rs. 4,50,000), of which £25,000 (Rs. 2,50,000) were paid by the British Government, £10,000 (Rs. 1,00,000) by the Kolhápur State, £5000 (Rs. 50,000) by the Sángli State, and £2500 (Rs. 25,000) each by Miraj Senior and Junior. Besides the Várna bridge on the northern border and the Dudhganga bridge on the southern border which were built by the British Government, the Panchganga bridge on the Poona-Belgaum mail road at Unchgaon, about three miles north of Kolhápur, has seven openings of sixty feet with masonry piers and wrought-iron superstructure. It was originally intended for masonry arches, but as the foundation of the north abutment was faulty, latice girders were substituted to diminish the pressure. This bridge was completed in 1874 at a cost of £25,000 (Rs. 2,50,000). The remaining three bridges are on the Kolhápur-Ámba pass road over the Panchganga, Shalli, and Kadvi rivers. About a mile north of Kolhápur on the Kolhápur-Ámba pass road the Panchganga is crossed by a masonry bridge with five spans of seventy feet. This bridge was completed between 1874 and 1878 at a cost of £18,913 (Rs. 1,89,130). At Malkápur on the Kolhápur-Ámba pass road the Shalli is crossed by a masonry bridge with five thirty feet spans. This bridge was completed between 1880 and 1881 at a cost of £3805 (Rs. 38,050). About six miles west of Malkápur on the Kolhápur-Ámba pass road the Kadvi is crossed near Gade-Gaund by a masonry bridge with five thirty feet spans. This bridge was completed between 1881 and 1882 at a cost of £3540 (Rs. 35,400). Besides these five bridges a masonry bridge with five sixty feet spans is being built over the Bhogávati three miles west of Kolhápur on the Kolhápur-Bávda road. This bridge is estimated to cost about £16,082 (Rs. 1,60,820).

Rest-Houses.

Of the five travellers' bungalows for European travellers three are on the Poona-Belgaum mail road at Kinni Kolhápur and Kágal, a fourth is at Dájipur on the Kolhápur-Phonda pass road, and a fifth is at Panhála. Of the three bungalows on the Poona-Belgaum mail road the Kinni bungalow lies fourteen miles north of Kolhápur. It accommodates four persons and has furniture and cooking vessels but no messman. Except mutton and beef ordinary supplies are obtainable. Water is scanty and is brought from a well about 250 yards from the bungalow. Each traveller is charged a daily fee of 2*s.* (Re. 1). The Kolhápur bungalow lying close to the Sadar Bazár has room for six persons. Supplies are abundant, and besides furniture and cooking vessels the bungalow has a messman. Each traveller is charged a daily fee of 2*s.* (Re. 1). The Kágal bungalow lies ten miles south of Kolhápur. It has room for four persons and has furniture and cooking vessels but no messman. Water and food are abundant. The bungalow belongs to the chief of Kágal, the present Regent of Kolhápur, who lets travellers use it free of charge. The Dájipur bungalow lies thirty-nine

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miles south-west of Kolhápur on the Kolhápur-Phonda pass road. It has been now (1884) rebuilt and has room for two persons. As there are no large towns in the neighbourhood, food and carriage are difficult. Water is obtained from the Bhogávati which runs close to the bungalow. A daily fee of 2s. (Re. 1) is charged for each traveller. The Panhála bungalow lies within the fort of Panhála, about twelve miles north-west of Kolhápur. As Panhála is the present health-resort of Kolhápur, the bungalow is always occupied during the hot season. Food is easily obtained. As some of the springs pass through the laterite foundation which is highly charged with iron, the drinking water is said to possess medicinal properties. A daily fee of 3s. (Rs. 1½) is levied from each traveller. Besides these five, a sixth bungalow is to be built at Ámba, forty-two miles north-west of Kolhápur on the Kolhápur-Ámba pass road.

For Native travellers the State has built twenty-five standard and 105 ordinary rest-houses. Of the twenty-five standard rest-houses seven are in Karvir, four in Bhudargad, three each in Panhála Kágal and Ichalkaranji, two in Alta, and one each in Gadinglaj Shirol and Vishálgad. Of the 105 ordinary rest-houses thirty-one are in Karvir, seventeen in Gadinglaj, sixteen in Kágal, twelve in Shirol, ten in Ichalkaranji, six each in Bhudargad and Bávda, five in Alta, and two in Panhála. Besides these 1308 temples and mosques serve as rest-houses. Of these 292 are in Alta, 209 in Gadinglaj, 187 in Ichalkaranji, 180 in Kágal, 131 in Vishálgad, ninety each in Bhudargad and Panhála, fifty-eight in Shirol, fifty-five in Karvir, and sixteen in Bávda.

Post Offices.

Of the seventeen post offices two, the chief disbursing office and a town sub-office, are in the city of Kolhápur; fourteen are sub-offices at Ajra, Gadinglaj, Gagan-Bávda, Gárgoti, Hátkalangda, Ichalkaranji, Kágal, Katkol, Malkápur, Panhála, Ráybág, Shirol, Torgal, and Vadgaon; and one is a village office at Narsobáchi Vádi. The disbursing office is in charge of a postmaster drawing a yearly salary of £84 (Rs. 840). The sub-offices are in charge of sub-postmasters who draw yearly salaries of £36 (Rs. 360) for the town sub-office of Kolhápur and of £18 (Rs. 180) for other sub-offices. The village office is in charge of a schoolmaster who draws a yearly allowance of £3 12s. (Rs. 36) for this additional work. Besides in some places by runners who draw a yearly allowance of £2 8s. (Rs. 24) for this additional work, letters are delivered by seventeen postmen who draw yearly salaries of £9 12s. to £12 (Rs. 96 - 120). The post offices are supervised by the Superintendent and his assistant the inspector of post offices Deccan division, who both have their head-quarters in Sátára. The salaries of the superintendent and inspector are personal, the present superintendent drawing a yearly salary of £240 (Rs. 2400) and the inspector of £120 (Rs. 1200). Mails to and from Bombay are carried by the Great Indian Peninsula Railway between Bombay and Poona; the mails between Poona and Kolhápur are carried in pony carts or *tongás* which run from Poona to Hubli through Sátára, Kolhápur, Belgaum, and Dhárwár. Besides the British post offices, eight postal lines, maintained by the State at a yearly cost of about £400 (Rs. 4000),

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Post Offices.

carry only official letters in the various sub-divisions. Of the eight lines seven run from Kolhápur, one to Bhudargad; a second to Panhála; a third to Hátkalangda, Shirol, Ráybág, and Katkol; a fourth to Kágál and Gadinglaj; a fifth to Malkápur; a sixth to Ichalkaranji; and a seventh to Bávda; the eighth line runs from Ichalkaranji to Ajra. Every morning at about nine o'clock official letters are sent from Kolhápur with runners who travel at two and a half to three miles an hour. Every month about 12,000 official packets are despatched from Kolhápur and nearly the same number is received.

Telegraph.

Since 1854 Kolhápur city has a Government Telegraph Office wire directly connected with Poona and Belgaum. During the fourteen years ending 1882 the yearly messages rose from 599 in 1869 to 1360 in 1882. Since 1880 a telegraph has also been opened between Kolhápur and Ratnágiri, Rájápur and Chiplun.

Trade Centres.

Of the twelve chief trade centres and market towns two are in Karvir, at Kolhápur and Sangrul; four in Panhála at Kadoli, Mále, Panhála, and Sarud; one in Alta at Vadgaon; one in Gadinglaj at Gadinglaj; two in Vishálgad at Kápsi and Malkápur; one in Kágal at Murgud; and one in Ichalkaranji at Ichalkaranji. Except at Ichalkaranji where a market is held twice a week, at all these places markets are held once a week. These markets are spreading as well as gathering centres. Of the imports and exports, at Kolhápur grain, cloth, earthenware, baskets, and cattle largely come from neighbouring places; most of these articles find their way to Nipáni in Belgaum and Chiplun and Rájápur in Ratnágiri. From Sangrul rice is largely sent to Nipáni and other places. At Kadoli grain is largely sold; from Kadoli cotton, molasses, and chillies, and from Panhála rice are largely sent. At Sarud grain is brought in large quantities and cloth exported. At Vadgaon, which is a large trade centre, dates, cocoa-kernel, sugar, and English yarn are brought from the sea ports, and a number of cattle from neighbouring places for sale; and besides chillies, tobacco, and wheat and other grains, molasses is largely exported. At Gadinglaj the chief trade is in grain, coarse cloth, and cattle. At Kápsi the local dealers take grain, chillies, and other articles for sale to Islámpur, Miraj, Sángli, and Tásgaon. At Malkápur grain and cattle come from neighbouring villages, and cocoanuts dates and other articles from Ratnágiri ports. The chief exports are rice, *jvári*, wheat, grain, and chillies. At Murgud grain comes in large quantities from neighbouring villages and rice is exported. At Ichalkaranji grain and cattle are brought for sale. Besides at the large trade centres, forty-seven small weekly markets are held. Of these seven are in Karvir at Bida, Dhamoda, Hassurbudruk, Kandgaon, Khebavda, Shiroti, and Thikpurli; five are in Panhála at Bajár-Bhogaon, Kalhen, Kotholi, Padal, and Pishvi; six are in Shirol at Chinchli, Ghosarvad, Nándni, Parmánand-Vádi, Ráybág, and Shirol; eight are in Alta at Alta, Hátkalangda, Herla, Hupri, Kumbhoj, Rendal, Rukdi, and Savgav; six are in Gadinglaj at Halkarni, Harli, Kadgaon, Kápsi, Katkol, and Nesari; seven are in Bhudargad at Madilge, Saravde, Shengaon, Shevpur,

Tárla, Valivda, and Válva; one is in Vishálgad at Mahágaon; three are in Bávda at Bávda, Rashivda, and Tisangi; three are in Kágal, at Chikhli Kágal and Mángaon; and one is in Ichalkaranji at Ajra.

FAIRS.

Five large fairs are held in the State, at Chinchli, Jotiba's Hill, Kágal, Godchi, and Narsinh's Vádi. The fair at Chinchli is held on the bright fifteenth of *Mágh* in January-February and lasts for five days. At this fair a large number of cattle are brought for sale. It is attended by about 35,000 people and the sales average £6000 (Rs. 60,000). The fair at Jotiba's Hill or Vádi-Ratnágiri is held on the bright fifteenth of *Chaitra* in March-April and lasts for one day. It is attended by about 40,000 people, and the sales average £4,500 (Rs. 45,000). The fair at Kágal is held on the bright second of *Kártik* in October-November and lasts for one day. It is attended by about 10,000 people and the sales average £800 (Rs. 8000). The fair at Godchi in Torgal is held in *Márgashirsh* in November-December and lasts for four days. It is attended by about 12,000 people and the sales average £700 (Rs. 7000). The fair at Narsinh's Vádi is held on the dark fifth of *Mágh* in February-March and lasts for one month. It is daily attended by about 5000 people and the total sales average £30,000 (Rs. 3 *lákhs*). Besides these, small fairs are held at nineteen other places. The details are:

Kolhápur Fairs, 1882.

PLACE.	NAME.	MONTH.	DAYS.	AVERAGE SALE.	ATTENDANCE.
Karvir.				£	
Shingnápur ...	Visháli ..	December-January.	1	260	7500
Bávda ...	Triyambuli ..	September-October.	1	230	7000
Pádali ...	Prayág ...	January-February..	30	100	200 (daily).
Nandvál ...	Vithoba ...	June-July ...	1	40	2000
Vashi ...	Biroba ...	January-February..	1	50	1500
Panhála.					
Vádi-Ratnágiri ..	Jotiba ...	March-April ...	1	4500	40,000
Alta.					
Pátan Kodoli ..	Biroba ..	September-October.	1	1700	5000
Alta ...	Dhuldev ...	March-April ...	1	60	5000
Narande ...	Nágnáth ...	January-February.	1	60	1000
Khodashi...	Bhairav ...	March-April ...	1	190	3000
Hupri ...	Ambábái ...	January-February..	3	170	1000
Shirol.					
Narsinhvádi ...	Narsinhvádi ...	February-March ...	30	30,000	5000 (daily).
Chinchli ...	Máyáka ...	January-February..	5	6000	35,000
Gadinglaj.					
Chinchevádi ...	Bhim Sheshgiri...	January-February..	1	160	2000
Godchi ...	Virabhadra ..	Novr.-Decr. ...	4	700	12,000
Bhudargad.					
Bhudargad ...	Bhairi ...	January-February.	1	130	800
Vishálgad.					
Mahágaon ...	Mahákáli ...	December-January. (Alternate year).	1	280	2000
Malkápur ...	Dhopeshvar ...	January-February.	1	50	2000
Achirne ...	Rasái ...	December-January.	15	1300	5000
Kágal.					
Kágal ...	Gaibi ...	October-November.	1	800	10,000
Ichalkaranji.					
Lát ...	Kaleshvar ...	October-November.	1	110	4000
Shivápur...	Rámling ...	July-August ...	1	80	2000
Ajra ...	Rámling ...	January-February.	1	400	5000
Utur ...	Jomkái ...	February-March ...	1	200	[illegible]00

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Except that they are much larger gatherings, these fairs differ little from the weekly markets. The chief articles sold are grain, cloth, silk, blankets, copper, brass and earthen vessels, glass bangles, pearls, perfumes, and sweetmeats.

SHOPKEEPERS.

Every village large or small has its shopkeeper generally a Váni or Gujar, who deals in groceries, spices, grain, salt, oil, sugar, molasses, and other supplies. The whole stock is worth £1 to £30 (Rs. 10-300). He buys some of the more lasting wares at one of the chief trade centres or at some large fair. But most of his stock is bought from time to time at the nearest market or sub-divisional town. As the rich lay in the chief part of their grain and groceries for a whole year, buying them in the larger markets, they take from the village shopkeepers such perishable articles only as oil groceries and sugar. The middle and poorer classes, except what they themselves produce, draw almost all their supplies from the village shopkeeper, and according to their credit pay ready money or, what is commoner, have a weekly or monthly account. Even in the wilder parts the village shopkeeper seldom barters. He is often a moneylender, and in the accounts of many of his customers oil and spice entries are often mixed with money advances.

PEDDLERS.

Below the village shopkeeper is the peddler. Some of the peddlers are craftsmen, generally weavers and coppersmiths. During the rains the weavers weave cloth and the coppersmiths make copper and brass vessels which during the fair season they sell from village to village. Other peddlers sell groceries, perfumes, glass bangles, and hardware. Peddlers move from house to house carrying their stock on a packbullock or pony and sometimes by headload. The peddlers sell most of their stock by barter, specially exchanging brass and copper vessels for old clothes and laces.

CARRIERS.

The chief wandering carriers are the Bágváns, Lamáns, and Lonáris. Of late, since the making of good through roads and the introduction of carts, carriers have much decreased. At present (1883) 7347 pack bullocks are employed in carrying grain and firewood. Of these 1500 are in Panhála, 1236 in Karvir, 931 in Gadinglaj, 800 in Bhudargad, 798 in Bávda, 604 in Shirol, 434 in Alta, 382 in Kágal, 376 in Vishálgad, and 286 in Ichalkaranji. Besides bullocks, donkeys are used by Lonáris in carrying firewood and lime.

IMPORTS.

The chief imports are salt, metal, cocoanuts, dates, groceries, oil, hardware, twist, and piece goods. Salt was formerly brought entirely by pack bullocks from the Konkan. Under metal come gold, silver, copper, brass, and iron. During the American war (1862-1865) gold and silver were largely imported; during the scarcity of 1876-77 a large amount of gold and silver in ornaments left the State; and since the return of prosperity in 1881 and 1882 gold and silver have again been imported. Sheets of copper and brass are brought in small quantities, and ready-made vessels and drinking mugs in large quantities chiefly from Poona. Formerly iron was locally smelted and it is now largely brought from Bombay by Vánis and Bohorás. It is much used for cart tiers and axles and in making iron pots. Dates, groceries, kerosine and cocoanut oil, iron buckets, and water

IMPORTS.

pots are brought from Bombay. Steam-spun twist, both English and Bombay-made, is brought and sold to hand-loom weavers. Piece goods are hand-made and steam-made. Of hand-made goods the chief are turbans and women's robes from Poona, Sháhápur, Sholápur, and Yeola; waistcloths or *dhotars* from Nágpur and Sháhápur; and silk waistcloths or *pitámbars* and robes or *paithanis* and turbans from Burhánpur and Poona. Of the steam-made cloth the coarse strong cloth is Bombay-made and the finer cloth is from England.

EXPORTS.

The chief exports are of grains, rice, *jvári*, *bájri*, *náchni*, wheat, and gram; of groceries and spices coriander turmeric and chillies; of oilseeds sesame linseed and earthnut; and of other exports cotton, cotton tape, hemp, tobacco, molasses, and sugar.

Crafts.

Kolhápur crafts are only of local importance. The chief crafts are, working in gold and silver, copper and brass, iron, stone, lime, earth, glass, wood, and leather; the weaving of coarse cotton cloth and woollen blankets; oil-pressing; the making of paper and perfumes.

GOLD AND SILVER.

Goldsmiths are found in almost all market towns, and every large village has an hereditary goldsmith or *potdár* to test the coins paid as land revenue. Of the total 1200 families about one-third, besides working as goldsmiths, till land. Of the eight divisions, Ahir, Deshasth Deváng, Konkanasth, Lád, Márwári, Rajput, and Vidur goldsmiths, the Deshasths and the Konkanasths are the most skilled. Except a set of tools a goldsmith requires no capital; the raw gold and silver are supplied by customers. On every rupee weight of the ornaments made, for silver work goldsmiths are paid 1*d.* to 6*d.* (¾ - 4 *as.*) and for the best gold work and jewelry as much as 8*s.* (Rs. 4). In the city of Kolhápur some rich bankers employ goldsmiths on daily wages to make ornaments for sale. In this way ornaments worth about £10,000 (Rs. 1 *lákh*) are yearly made and sold at a profit of five to ten per cent. Goldsmiths have fairly steady work all the year round. They work about eight hours a day, from six to ten in the morning and four to eight in the evening. The women do not help the men, but boys when about twelve years old begin to learn the work. Goldsmiths are a well-to-do class. A first rate worker earns about 2*s.* (Re. 1) a day or £36 (Rs. 360) a year, a middling worker 1*s.* to 1*s.* 6*d.* (8 - 12 *as.*) a day or £18 to £27 (Rs. 180 - 270) a year, and a poor worker 6*d.* (4 *as.*) a day or £9 (Rs. 90) a year.

COPPER.

Coppersmiths or Támbats and Kásárs, of whom there are about seventy families, are found in a few large towns. They require a dead stock worth £2 to £5 (Rs. 20 - 50). At Kolhápur the metal dealers bring copper and brass sheets from Poona and Sátára and occasionally from Sángli and sell them to the local smiths at 10½*d.* to 1*s.* (7 - 8 *as.*) a pound. Of these raw sheets coppersmiths make water-jars, mugs, and cooking vessels and sell copper vessels at 1*s.* 3¾*d.* (10½ *as.*) and brass vessels at 1*s.* 2¼*d.* (9½ *as.*) the pound. During the fair season coppersmiths work ten hours a day; during the rains, owing to the cost of coals, their work is dull. To sell their stock they move from village to village and attend fairs during the dry season. On the chief Hindu festivals and on the *Amávásya*

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or the 30th of every month coppersmiths stop work. Owing to large imports of ready-made vessels from Násik, Poona, Rájápur, Sátára, Sháhápur, Shirála, and Terdál, the craft is not prosperous. Coppersmiths earn 10½*d.* to 1*s.* (7 - 8 *as.*) a day. Copper and brass vessels are also brought for sale by Bogárs or Jain workers.

IRON.

Blacksmiths or Lohárs and Ghisádis or tinkers of whom there are 940 families, are found in almost all villages. Besides these Dhavads and a few carpenters also work in iron. At Kolhápur Jain, Bohora, and other Musalmán dealers bring bars and sheets of iron from Bombay by Chiplun and sell them to local Lohárs and Ghisádis. The chief iron articles made are spoons, hatchets, sickles, and sugar-pans or *káhils,* which fetch 1¼*d.* to 2⅝*d*r (⅚ - 1¾ *as.*) the pound. Steel is sold at 4½*d.* (3 *as.*) the pound. Thei services are in constant demand throughout the year. During the fair season their chief work is mending field tools. Except on big holidays and on every *Ámávásya* or no-moon day when they do not work, blacksmiths work nine to ten hours a day. The women and children help in working the bellows. Blacksmiths earn a daily wage of 1*s.* 3*d.* to 2*s.* (Re. ⅝ - 1). In villages where they chiefly mend field tools, blacksmiths are paid in grain, about sixty pounds (6 *páylis*) a year. During the fair season Ghisádis move from village to village and mend field tools. For this they are paid generally in grain at a lower rate than Lohárs.

STONE.

The chief stone workers are Pátharvats, Beldárs, and Khandárs. Beldárs and Khandárs are quarrymen and earn 6*d.* to 9*d.* (4 - 6 *as.*) a day. Rubble fetches 6*s.* to 10*s.* (Rs. 3 - 5) the hundred feet and other stone 1½*d.* to 4½*d.* (1 - 3 *as.*) the foot. The Pátharvats dress the stone and earn 1*s.* 6*d.* to 2*s.* (Re. ¾ - 1) a day. The best dressers are the Musalmán Pátharvats of Kolhápur who make excellent ornamental carving. Besides these, Marátha and Musalmán Gavandis or masons build with stone and mortar or mud and earn 1*s.* to 1*s.* 9*d.* (8 - 14 *as.*) a day. Stonecutters work eight to ten hours a day. The women do not help the men, but boys when about twelve years old begin to learn.

LIME.

Lonáris make lime in a kiln which is a circular hole built about ten feet above the surface of the ground. The surrounding walls are of stone and mud. At the bottom which has a hole, they place a layer of firewood, then a layer of *kankar* or lime nodules mixed with charcoal, and again a layer of firewood. The wood is kindled, and after eight or ten days when the whole is thoroughly burnt, the contents are taken out, separated from the charcoal, and sprinkled with water. The lime is ready for sale, and fetches £2 to £2 8*s.* (Rs. 20 - 24) the *khandi* of a hundred cubic feet.

EARTH.

Kumbhárs or potters of whom there are about 200 families, make earthen pots, tiles, and bricks. They are Maráthás, Kánada Lingáyats, and Pardeshis of whom the Pardeshis chiefly make bricks. The chief raw materials are clay, horsedung, ashes, stable refuse, and of fuel firewood and cowdung cakes. The clay is generally dug out of the fields for which the Kumbhárs pay rent, but they are allowed to take river-bank silts free of charge. Till about ten years ago (1872) Kumbhárs used to get clay horsedung and stable-refuse

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from the State tables on giving about 4000 earthen pots a week. Since 1872 this practice has been stopped, and the horsedung and stable-refuse of the State stables are sold by public auction when the Kumbhárs buy them. The potter takes about thirty-six pounds (1½ *mans*) of clay and mixes it in water with half the quantity of horsedung and as much of ashes. The mixture is kneaded with the hand and then trodden with the feet. This is done twice and the process takes two hours. Of the potters' tools the chief are a wooden wheel worth about 2*s*. (Re. 1); three pieces of *bábhul* or *khair* wood, each worth 1⅛*d*. (¾ *a*.) one four inches long, another three inches, and a third two inches; a stone four inches long and two inches broad having a handle let in; and a stick to turn the wheel. To make the wheel a flat piece of wood is cut into a circular form of about eight inches in diameter and a small flat circular stone having a hollow in the middle is fixed in the centre; six thin sticks are inserted as spokes in the piece of wood which serves as the nave. Afterwards three hoops are tied to the ends of the spokes with a thin rope and the circumference of the wheel is loaded with a mixture of clay and goat hair to make it heavy. A stout wooden peg is buried in the ground all but about nine inches. A pit is filled with water and the wheel is placed on the peg, which rests in the hollow of the stone fixed in the nave. The potter then places about five pounds (2½ *shers*) of prepared mud on the wooden nave, and turning the wheel by a stick fixed in a hole made for the purpose in the rim, makes the wheel whirl at a great pace. The potter then takes a piece of wet cloth in his fingers and the required form is given to the mud, which is moistened with water during the operation. By continual handling turning and applying fresh mud, the pot is enlarged and strengthened and the requisite finish of shape is given. The pots are then dried and their outsides rubbed with red earth found at Bid, Adur, and Koparde and polished by rubbing with strings of smooth *kanjka* and sometimes with *káte bhovra* seeds besmeared with oil. The pots are then baked in a kiln with rubbish. At the bottom of the kiln some rice husk and cowdung cakes are spread, and the pots are then imbedded in regular rows among the husk and cakes which are also plentifully heaped over the pottery. The kiln is set on fire in the evening. By about four next morning the whole kiln is on fire, and after the husk and rubbish fuel is consumed the pots are taken out. The chief earthen vessels are pots to fill water called *budukulis*, *derás*, *ghágars*, and *moghás*, round pots or *kundales*, saucers or *parals*, cups or *jáms*, coverings for pots or *jháknis*, *chilims* or smoking pipes, and *mandans*. Of these *mandans* cost 1*s*. to 1*s*. 6*d*. (8 - 12 *as*.) each, *derás* 4½*d*. to 6*d*. (3 - 4 *as*.), *kundales* and *ghágars* ⅜*d*. to 1⅛*d*. (¼ - ¾ *a*.), and others ⅜*d*. (¼ *a*.) and less. Tiles are of two kinds cylindrical and triangular. To make cylindrical tiles twelve bullockloads of clay, two headloads of horsedung, and two headloads of kiln ashes are mixed together in water and reduced to thick mud. One man prepares the mud, another gives the requisite quantity to be placed on the wheel, and the third turns the wheel and prepares the tiles in the shape of a hollow cylinder tapering towards one end. These cylinders are about seven or eight inches long and about three inches in diameter.

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While wet, two cuts are made with a piece of stone or wood on each side of the cylinder, leaving it joined together on the upper or lower end. When dry the cylinders are baked in a kiln. As the tiles are made of red earth no red solution is applied. Baked cylinders fetch 3*s.* to 3*s.* 6*d.* (Rs. 1½ - 1¾) for every five hundred. When used, the cylinders are longitudinally divided into two parts. Three men make 300 cylinders or 600 tiles a day. To make triangular tiles sixteen bullockloads of clay, three headloads of horsedung, and three headloads of kiln ashes are mixed together in water and kneaded in the same way as in making cylindrical tiles. The mixture is turned into flat triangular pieces of the required size and allowed to dry a little. Each piece is placed over an oblong wooden mould having its upper side convex and tapering towards the end. The mould is then drawn through the mixture leaving the tiles on the ground which are afterwards baked. Triangular tiles fetch 2*s.* 6*d.* to 4*s.* (Rs. 1¼ - 2) the thousand. To burn a thousand large or small tiles fuel worth 1*s.* (8 *as.*) is required.

Potters' work is brisk during the fair season and dull during the rains. Generally on Mondays and specially on the Mondays of *Shrávan* (July-August) and on *Shivrátra* or the dark 13th of *Mágh* (January-February) potters do no work. The women help the men bringing clay and mixing it with horsedung and ashes. About ten families of Kumbhárs work in iron, making large sugarpans or *káhils* and buckets. These earn a daily wage of about 1*s.* (8 *as.*). Some potters make earthen pictures and sell them at the fairs.

Glass.

The only glass bangles locally made are at Padli about three miles from Kolhápur. The workers are ten or fifteen Maráthás, who either bring raw glass from Bombay or locally collect broken bangles. In making bangles the large blocks of glass are first exposed to heat, and water is poured over them to reduce them to small pieces, which are then placed on five small earthen dishes over the mouth of a circular furnace divided into compartments, and heat is applied from the inside of the furnace. A large cover is placed over the dishes, leaving an opening at each dish. After the heat has been continued for about six hours, the glass begins to melt, and the glassmaker sits with his face towards the furnace on a blanket or any other non-conductor of heat. He dips the point of a stick in the melted glass in the *paral* or saucer before him, and with both hands turns the stick till the glass forms into a small ball. The stick is then placed on a cross stone, and the worker keeps patting it with a flat piece of wood until it is perfectly round. A gentle blow is then given to the stick, which shivers the ball into a ring and the ring is enlarged by inserting a flat piece of wood. The ring is then passed to an earthen mould and is turned round to the requisite size by means of an iron spindle which is fixed in it. The process must be performed with great speed. When the whole mould is covered with bracelets they are removed. The bangles made are of inferior quality. The banglemakers sell their bangles to Musulmán dealers called Manyárs and to Hindu dealers called Kásárs. As better bangles are brought from Bombay Miraj and Poona, the craft does not thrive.

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Wood.

Wood-work is carried on in most large villages. Most of the workmen are Sutárs who chiefly work to order. Of the raw wood teak is brought from Bombay or the Haliyál timber store in Kánara, and jack, mango, *jámbhul* Syzigium jambolanum, *khair* Acacia catechu, *kinjal* Terminalia paniculata, and *nána* Lagerstræmia parviflora timber is brought from the local forests. During the fair season carpenter's work is brisk, and for ten months they earn 9*d.* to 2*s.* (Re. ⅜ - 1) a day. The women do not help the men. Some of the carpenters are clever wood-carvers, and at Potgaon they make good cradles. Village carpenters mend ploughs and other field tools and are yearly paid in grain.

Leather.

Tanning is carried on in almost all villages by Dhors. Village Mhárs generally flay the hides which the Dhors buy. Hides dried in the sun are useless. In tanning the hide is macerated in limewater to separate the hair, the fat, and the fleshy parts. After the hide is well soaked, the hair is scraped with a scraper or *sip* and the fat and fleshy parts are removed with a knife or *rápe.* The hide is then washed in a running stream and soaked for nearly three days in a solution of three parts of *bábhul* bark and one part of myrobalan water. To tan the hide thoroughly the soaking must be thrice repeated. The hide is then tied into a bag and hung up filled with a stronger solution of the *bábhul* bark and myrobalan water. In this state it is left in the sun for seven days to dry and on the eighth day it is washed in a stream and dried. The hide is then *pakka* or well-tanned. According to length, breadth, and thickness hides fetch 1*s.* to 17*s.* (Rs. ½ - 8½). Tanners require a capital of about £2 10*s.* (Rs. 25). Tanned hides are sold locally. Except on Mondays tanners work from morning to evening. The women help in fetching water and in pounding the *bábhul* bark and myrobalan berries Each hide yields the tanner a profit of about 6*d.* (4 *as.*). The competition of Chámbhárs has lately reduced the profit of Dhor tanners.

Weaving.

Weaving goes on in towns and most large villages. The chief industries connected with weaving are the weaving by Deváng and Lingade Koshtis of coarse cloth or *khádi*, large and small waist-cloths or *dhotars* and *panchás*, women's robes or *lugdes* with or without silk borders, and loincloths or *rumáls*; the weaving by Musalmán Momins of turbans and *káchás* or thigh-cloths; and the weaving by Sangars of blankets. Of 3102, the total number of weaving looms, 2444 belong to cloth weavers, 2238 to Hindu Koshtis, and 206 to Musalmán Momins; and the remaining 658 belong to Sangars or blanket-weavers. Of these looms 688 are in Alta, 654 in Gadinglaj, 422 in Karvir, 397 in Shirol, 350 in Ichalkaranji, 236 in Panhála, 179 in Kágal, 86 in Bhudargad, 58 in Bávda, and 32 in Vishálgad. Besides these, seventeen looms in the Kolhápur jail factory weave all sorts of cloth including towels and table cloths. Of cloth weavers the Koshtis chiefly use the coarse and strong hand-spun thread which is bought locally and the Momins use the better and cheaper steam-spun thread which is brought from Bombay. Of 2238 looms owned by Koshtis, 1008 use coloured thread and 1230 use white thread. Coloured thread is chiefly used in weaving women's robes. Black thread is obtained locally; it is

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generally brought from Nilári dyers and sometimes white thread is given to them to be dyed black. Red thread is bought from Lingáyat Bangars who bring it from Chikodi, Gokák, and Sirgaon, and sometimes from Bombay. Of the cloth woven by the Koshtis a pair of *dhotars* or waistcloths for men, each about eighteen feet long and three feet broad fetches 3*s.* (Rs. 1½); a pair of *panchás* or waistcloths for boys, each about nine feet long and 2½ feet broad fetches 1*s.* 3*d.* (12 *as.*); a silken bordered *lugde* or woman's robe about twenty-one feet long and three feet broad fetches 6*s.* 6*d.* (Rs. 3¼); an ordinary robe about 19½ feet long and three feet broad fetches 4*s.* 6*d.* (Rs. 2¼); and a loincloth or *rumál* about 3¼ feet long and the same broad fetches 4½*d.* (3 *as.*). Of the clothes woven by the Momins turbans are twenty to ninety feet long and fetch 6*d.* to 5*s.* (Rs. ¼-2½), and thigh-cloths or *káchás* are seven to thirty-six feet long and fetch 6*d.* to 1*s.* 9*d.* (4-14 *as.*). Weavers earn £1 10*s.* to £3 10*s.* (Rs. 15-35) a month. The hand-made cloth woven in the State is all used locally, and some comes from Nipáni, Rámdurg, and Vadgaon. Of late, imports of machine-made Bombay and Manchester cloth have greatly reduced the number of hand looms.

BLANKET WEAVING.

Of 658 looms used by Blanket-weavers or Sangars 155 are in Shirol, 151 in Gadinglaj, 100 in Alta, ninety-nine in Karvir, thirty-eight in Kágal, thirty-three each in Bhudargad and Panhála, twenty-three in Vishálgad, and thirteen each in Bávda and Ichalkaranji. At 1½ pounds (2 *mures*) the rupee the Sangars buy the worsted thread from Dhangars or shepherds who both tend the flocks and spin the thread. Before it is woven, the thread is cut and sorted to the required length and stretched. A paste made by boiling dried tamarind seeds in water is then applied in the open air with a brush to the worsted thread to make it smooth and straight. Blankets about ten feet long and three feet broad fetch 2*s.* to 4*s.* (Rs. 1-2); they are in great local demand, especially among husbandmen, shepherds, and labourers.

OIL-PRESSING.

Oil-pressing is an important industry employing about 500 families. Oilmen or Telis are of four divisions, Lingáyat or Pancham, Káre or Kála, Marátha, and Pardeshi. Of these Lingáyat Telis are the most numerous. The chief oilseeds locally grown are safflower or *kardai*, niger-seed or *korte* or *kárla*, earthnut or *bhuimug*, and brown hemp or *ambádi*. In extracting oil from these seeds safflower, which yields most oil, is generally mixed with other seeds. As most niger-seed goes to Bombay, it is not largely pressed. Brown hemp does not yield much oil, but is pressed chiefly for its oilcakes which it yields largely. Besides from these four seeds, oil is pressed to order from sesame, mustard, and linseed. Oil is also sometimes pressed from dry cocoa-kernels, but most cocoanut oil comes from outside the State. Of these eight kinds of oil, the oil pressed from safflower, niger-seed, earthnut, and brown hemp is used both for burning and cooking. The sesame oil is used sparingly for burning and cooking but it is chiefly pressed for perfumers who mix it with scented oils. The mustard oil is used in preserving pickles and as medicine. When required for medicine garlic is usually mixed with the mustard seed in extracting the oil.

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The linseed oil is locally used by painters, but most linseed now goes to Bombay. The cocoanutoil is chiefly used in burning and in anointing the hair. To yield twenty-six pounds (1 *man*) of oil 180 pounds of safflower are required, 110 pounds of niger-seed and of earthnuts, 320 pounds of brown hemp, 100 pounds of sesame, 140 pounds of linseed, and forty-eight pounds of dried cocoanut kernel. From the various quantities of oilseed, besides yielding twenty-six pounds of oil, safflower, niger-seed, earthnut, and linseed each yields sixty pounds of oilcake, brown hemp 192 pounds, sesame thirty-six pounds, and cocoa-kernel eighteen pounds. Mustard-seed which is rarely pressed, requires thirty pounds of the seed to yield two pounds of oil. When mixed with other seeds, to extract twenty-six pounds (1 *man*) of oil, ninety pounds of safflower require 160 pounds of brown hemp and sixty pounds of niger-seed, and forty-five pounds of safflower require eighty-four pounds of earthnut. In these mixtures, when mixed with brown hemp, safflower yields 144 pounds of oilcake, and when mixed with niger seed or earthnut it yields sixty pounds of oil cake. Besides from these seeds, in the west of the State oil is pressed from the seeds of the *karanj* Pongamia glabra and in Alta from tobacco. In some villages the wives of husbandmen press small quantities of oil from castor seed or *erandi*, hartpea or *karad kungoni*, Mexican thistle or *pivla dhotra*, and from the angular leaved physic-nut or *mongli erandi*. Of these the castor oil is used both in burning and as a purgative, the *pivla dhotra* oil as ointment for skin diseases, and other oils chiefly as medicines.

The oilmill in general use in Kolhápur is simple. It consists of a wooden trough, which holds the seeds, and a wooden cylinder about four feet high fitted right in the centre of the trough with a heavy cross beam on the top in a standing position, one end of which rests about a foot from the ground. A semicircular block of wood is attached to the lower part of the trough with a piece of wood projecting and forming a right angle with the upper beam at the end nearest the ground. On this piece of wood a large stone is placed and communication with the upper beam is effected by means of ropes playing on a pulley, and as the ropes are tightened and the block rises the pressure of the cylinder is increased. A bullock blindfolded is yoked to the upper beam. The bullock goes round the trough, and by the revolving of the cylinder the seeds are crushed and formed into a mass, and by the pressure of the cylinder the oil is squeezed out and falls to the bottom of the trough, while the residuum forms into a solid mass round the sides of the trough as oilcake. An oilmill costs £2 (Rs. 20) and holds thirty to forty pounds of oilseed.

In some villages a hand oilmill is used which consists of a flat stone about five or six feet square with a hole in the centre, in which a stone pestle is made to fit upright. The seeds are put into the hole and the pestle is turned with the hand. In the handmill the oil rises to the top and runs out over the sides into a pot.

As on Mondays and on important holidays the mill is not worked at all and on market days it is worked only for half the day, the Teli or oilman works the mill on an average for twenty-four days in a month. Most mills work for eight months in the year. During

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the rains only those oilmen who have capital enough to lay in a stock of oilseeds press oil. The oilman works the mill for eight hours a day. Except brown hemp which takes three or four days, the oilman generally extracts in one day twenty-six pounds (1 *man*) of oil from most oilseeds. It may be roughly estimated that twenty-six pounds (1 *man*) of oil which generally fetch 5s. to 6s. (Rs. 2½ - 3) pay the cost of the oilseed, and the oilcakes worth 1s. to 1s. 6d. (8 - 12 *as.*) remain as the oilman's profit for one day. At this rate the earnings of an oilman during his eight working months average £15 to £20 (Rs.150 - 200). Out of this about £4 (Rs.40) go as food of the bullock and £1 (Rs. 10) as reserve to meet the occasional cost of a new mill or bullock, leaving £10 to £15 (Rs.100 - 150) as the net profit of working one mill for eight months. The outturn of all the local mills is roughly estimated at about 9200 tons worth £12,000 (Rs. 1,20,000). The late imports of kerosine oil which is now largely used by the people have not materially affected the oilman's profit, as a considerable quantity of the oil locally pressed is sent to Bombay by Chiplun, Rájápur, and Vengurla for the oiling of machinery. This oil is chiefly exported by local dealers who buy it from oilmen. To the people oil is generally sold by the oilman's wife from house to house.

Paper.

Kolhápur has four paper mills owned by Mális, Musalmáns, and Rajputs. Each mill employs on daily wages about six Musalmán workers called Kágdis or Kágzis. Two mills work on the owners' capital and the other two on borrowed money. The paper made in Kolhápur is coarse, but strong and glazed. Sacking which is the chief raw material, is brought from Belgaum, Kagnoli, and other places. About ninety-six pounds (4 *mans*) of sacking are cut into small pieces and plunged in limewater for a night. It is then reduced to a pulp in a machine called *dang* which consists of a heavy wooden lever with a heavy wooden pestle. The lever is fixed by axles on two upright posts driven into the ground. At the end of the pestle nearest the ground two heavy iron-teeth are fixed, each weighing about ten pounds, the whole weight of the pestle being about fifty pounds. The object of this apparatus is to pound the fibrous material into a pulp to effect which two men are employed in alternately raising the pestle and allowing it to fall with a heavy blow on a stone slab 2½ feet square firmly fixed in the ground with a terraced floor round it. Three men are employed to work the *dang*, two at the lever and one to keep the sacking between the stone and the pestle. From the tedious motion of the pestle fourteen days are required to reduce ninety-six pounds (4 *mans*) of sacking into a coarse pulp. The pulp is then washed in a river or pond, by placing about twelve pounds (½ *man*) in a piece of *dangri* or coarse cloth gathered at the corners and tied to the waists of two men. These men stand in the water up to the waist, and by continually stirring the pulp bring all dirt and impurities to the surface, and carefully remove them. To wash ninety-six pounds (4 *mans*) of pulp takes three hours. The pulp is then brought to the land, and the water is allowed to drain off, after which about ½ pound (¼ *sher*) of carbonate of soda or *pápad-khár* and two pounds (1 *sher*)

of lime are added. It is again pounded in the *dang* for three days for about ten hours each time. After which it is again washed and two pounds (1 *sher*) of country soap and two pounds (1 *sher*) of lime are added. Four men are now employed to tread the pulp on a terraced floor for several hours. It is then made into large lumps and left for four days to bleach and putrify, and on the fifth day it is again for the third time put into the *dang* which it leaves this time in the shape of a thin pulp. The bleached and putrid mass is now put into a lime cistern filled with water, four feet square and four feet deep. The mass is stirred with a bamboo, and the process of paper-making begins. The gelatinous mass is received on a mould called *khasi* which consists of a wooden frame three feet long 2½ feet broad and 1½ inches deep, with cross wooden bars at intervals of three inches. Over this frame is placed a matting called a *chhapri* made from the blades of *kavas* grass woven with horse hair. Over this matting another thin frame of wood is fitted close to the mould this second frame being used to keep the stuff on the mould, and to limit the size of the sheet. A man now sits with the mould in both hands on the edge of the cistern, and inclining the mould a little towards the cistern, dips it into the cistern, and lifts it again horizontally giving it a shake to distribute the stuff equally over the mould. This is repeated three or four times until a sufficient quantity of the pulp settles on the mould. The matting is then taken off the mould, and placed on a terraced floor called *baksar* or *paksar*. On depositing it on the *baksar* the side on which the paper is formed is turned towards the floor and pressed with the hand to squeeze out the water, after which the matting is carefully taken up and the sheet of paper remains deposited on the floor. Sheet after sheet is then taken off and laid one over the other in a pile, until the pulp in the cistern is exhausted. The pile is then introduced between two stout boards, over which a couple of heavy stones are placed and a man keeps stamping on the board with his foot to squeeze out the superfluous water. The sheets are then carefully separated one by one and plastered to dry on the house walls which are in the first instance washed with white earth and water. As the water is absorbed the paper dries and falls to the ground. The paper at this stage is called *rást*. It is then again hung in the sun for a short time to dry, after which it is made into a large pile, and pressed with great force to render the sheets flat and smooth. The paper now requires finishing by being sized and polished. The size used in Kolhápur is made of rice gruel mixed with powdered *turti* or alum which is laid on both sides of the paper with a brush and allowed to dry in the sun on a rope. It is then polished by placing it sheet by sheet on an even board and drawing over it smartly a smooth flint stone or shell until it is glazed. It is then cut and the edges are made even. After the paper is cut it is counted into quires or *dastás* of twelve sheets each, folded and packed into *gaddis* or folds of ten *dastás*. At Kolhápur three kinds of paper called *vahicha* or for books, *kharchi* or for ordinary use, and *rásth* or inferior, are made of different sizes strength and finish. The *vahicha* paper is eighteen inches long and

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twelve inches broad and a *gaddi* or fold of ten *dastás*, each having twenty-four sheets or *páns*, fetches 5*s*. to 6*s*. (Rs. 2½ - 3). The *kharchi* paper is fourteen inches long and twelve inches broad and a *gaddi* or fold of ten *dastás*, each having twelve sheets or *páns*, fetches 1*s*. 6*d*. to 1*s*. 9*d*. (12 - 14 *as*.). The *rásth* paper, used as wrappers, is neither sized nor polished and a fold or *gaddi* of ten *dastás*, each having twelve sheets or *páns*, fetches 1*s*. to 1*s*. 3*d*. (8 - 10 *as*.). Paper is made in separate buildings as workhouses. The workmen work ten hours a day and are allowed twelve holidays in the year. The women and children help the men in sizing and drying the paper. Each mill yields a yearly outturn worth £75 (Rs. 750) of which £42 (Rs. 420) go in wages and £33 (Rs. 330) remain as profit. Of the total yearly outturn of paper worth £300 (Rs. 3000) in the four mills, about £270 (Rs. 2700) worth of paper is locally used, £200 (Rs. 2000) in the State offices and £70 (Rs. 700) by the people; and the rest worth £30 (Rs. 300) goes to Miraj and Sángli. Since 1854 when there were eighteen paper mills employing 666 workers in all or thirty-seven for each mill, paper-making has much declined, chiefly owing to imports of better and cheaper European paper.

PERFUME.

Four kinds of perfumery, scented powder called *abir* or *buka*, scented sticks called *agarbattis* or *udbattis*, frankincense oil or *udel*, and dentrifrice or *dátvan*, are made by Musalmán and Lád Atárs. To make scented powder about three pounds (120 *tolás*) of the dried flowers of *ghonesari*, *nakla* a fragrant substance apparently some species of dried shell-fish, and *pách* Pogostemon heyneanum, all costing about 2*s*. 6*d*. (Rs. 1¼), are reduced to a fine powder by being beaten in a stone mortar with an iron bar. This powder is then sifted through a cloth of loose texture, the coarser grains being again ground, beaten in the mortar, and sifted. In this process about one-fourth of the raw materials goes as waste. To two pounds of this fine powder is added a paste made by mixing in equal parts three ounces (7½ *tolás*) of spirit of frankincense, the essence of sandalwood, and *rosel* or spice grass oil, and $\frac{1}{60}$th ounce ($\frac{1}{24}$th *tola*) of musk, which are all reduced to paste by being beaten in a mortar. The whole is again crushed in the mortar with a crowbar. The result is *abir* or *buka* which fetches 3*s*. (Rs. 1½) the pound. To make scented sticks or *agarbattis* 1¼ pounds of *bábhul* charcoal and one pound of *gavla* powder a fragrant drug, *kachora* or dried root of the Curcuma zedoaria, *tagar* or the flowers of the Tabernæ montanacoronaria, frankincense, *nágarmotha* or a sweet-smelling grass Cyperus pertenuis, and sandalwood are reduced to a fine powder in the same way as in making scented powder, about one-fourth the quantity being wasted in the process. The mixture is then reduced to a paste by being beaten in a mortar. Small pieces of thin sticks are then coated with this paste. To give superior quality to the sticks musk is mixed in the paste. Scented sticks fetch 4*s*. to 6*s*. (Rs. 2 - 3) the pound. To make *udel*, oil is drawn from frankincense and mixed with sesame oil. To make tooth powder eight substances, catechu, myrobulans, sulphate of copper or *morchut*, wild myrobalans or *bibha*, *ávalkáti* or dried berries of *ávla* Phylanthus emblica, Cassia buds or *nág-keshar*, sulphate of iron, and powdered

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PERFUME.

clove or *lavangchur* are separately ground into coarse powder, mixed together, and pounded. Perfume-makers require a capital of about £4 (Rs. 40). For four months from September to January the work is brisk and they earn 1*s.* (8 *as.*) a day ; during the rest of the year the work is dull and they earn 3*d.* to 9*d.* (2 - 6 *as.*) a day. On every sale of 2*s.* (Re. 1) they make a profit of about 6*d.* (4 *as.*). Of late, owing to perfumery being imported by local dealers from Bombay and some Musalmáns coming to sell these perfumes from Bombay and Miraj, perfume-making is not at present a thriving industry.

CHAPTER VII.

HISTORY.

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History.
EARLY HISTORY.
A.D. 100.

KOLHÁPUR history may be divided into three periods, an early Hindu period, partly mythic and partly historic, reaching to about A.D. 1347; a Musalmán period lasting from A.D. 1347 to about 1700; and a Marátha period since 1700. The oldest historic place in the State would seem to be Kolhápur where in making some excavations in 1877 the foundations of a large Buddhist relic mound were turned up and in the centre of the mound was found a square stone box with, on the inner face of its square lid, an inscription in letters of about the third century before Christ recording 'The gift of Bamha made by Dhamaguta.'[1] Copper and lead coins and brass models have also been found at Kolhápur which show that about the first century after Christ it was under rulers who were members or Viceroys of the great Shátakarni or Ándhrabhritya kings of the North Deccan, one of whom bore the name Vilivàyakura.[2] About A. D. 150 the Egyptian geographer Ptolemy mentions Hippokura as the capital of Baleocuros who governed the southern division of the Deccan peninsula. Hippokura is probably Kolhápur and Professor Bhándárkar identifies Baleocuros with the Vilivàyakura of the coins.[3] To about this time or a little earlier belong the Buddhist caves called Pándav Dara about six miles west of Panhála, and the Pavála caves near Jotiba's hill about nine miles north-west of Kolhápur. From the Ándhrabhrityas the district would seem to have passed to the early Kadambas (A.D.500) whose chief capital was at Palásika or Halsi in Belgaum about a hundred miles south-east of Kolhápur. From the early Kadambas it would seem to have passed to the early and Western Chalukyas from about 550 to 760; to the Ráshtrakutas to 973; from the Ráshtrakutas to the Western Chálukyas, who held the district, to about 1180 and under them to the Kolhápur Siláháras (1050-1120); and to the Devgiri Yádavs to the Musalmán conquest of the Deccan about 1347. Of the early and Western Chalukyas no copperplates or stone inscriptions have yet been

[1] Journal Bombay Branch Royal Asiatic Society, XIV. 147-154; Bombay Archæological Survey, Separate Number 10, p. 39.

[2] Journal Bom. Br. Roy. As. Soc., XIV. 152, 153; Professor Bhándárkar's Deccan Early History, 17, 20.

[3] Bertius' Ptolemy, 205; Deccan Early History, 20.

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A.D. 750.

found in the district. Of the Ráshtrakutas two copperplate grants have been found, one at Sámángad fort four miles south of Gadinglaj and another at Sángli town. The Sámángad grant, which belongs to the seventh Ráshtrakuta king Dantidurga or Dantivarma II. bears date *Shak* 675 (A.D. 753-54) and mentions that Dantidurga's victorious elephants ploughed up the bank of the river Reva or Narmada, that he acquired supreme dominion by conquering Vallabha, and that he early defeated the army of the Karnátak which was expert in dispersing the kings of Kánchi or Conjeveram and Kerala, the Cholas, the Pándyas, Shriharsha, and Vajrata.[1] The Sángli copperplate grant belongs to the fourteenth king Govind V. and is dated *Shak* 855 (A.D. 933-34).[2] Of the Western Chálukyas who succeeded the Ráshtrakutas in 973, except a copperplate grant from Miraj, no inscriptions have been found within Kolhápur limits. The Miraj grant belongs to the king Jayasimha III. and was made by him in *Shak* 946 (A.D. 1024-25) at his victorious camp, which, after warring against the mighty Chola the lord of the city of the Chandramila, and after seizing the possessions of the lords of the Seven Konkanas, was located near the city of Kollápura or Kolhápur, for conquering the northern country.

The[3] Kolhápur Siláháras possessed the territory lying round Kolhápur and in the north-west part of the Belgaum district from about the end of the tenth to early in the thirteenth century A. D. Their inscriptions are found at Kolhápur and places in its neighbourhood, at Miraj and at Sedbál in the Athni sub-division of the Belgaum district. Like their relatives of the northern branch in the Konkan, the Siláháras of Kolhápur claim to be of the lineage of the Vidyádhara Jimutaváhana, who saved the Nága king Shankhachuda from Garuda by offering his own body to be torn instead of his; and also like them they carried the banner of a golden Garud *suvarnagarudadhvaja*. The Siláháras of Kolhápur were Jains by religion. Their family goddess was Mahálakshmi of Kollápura or Kolhápur; and though this town is not expressly mentioned as their capital till *Shak* 1109 (A.D. 1187-88), it must always have been one of the chief seats of their power, and it furnishes the most

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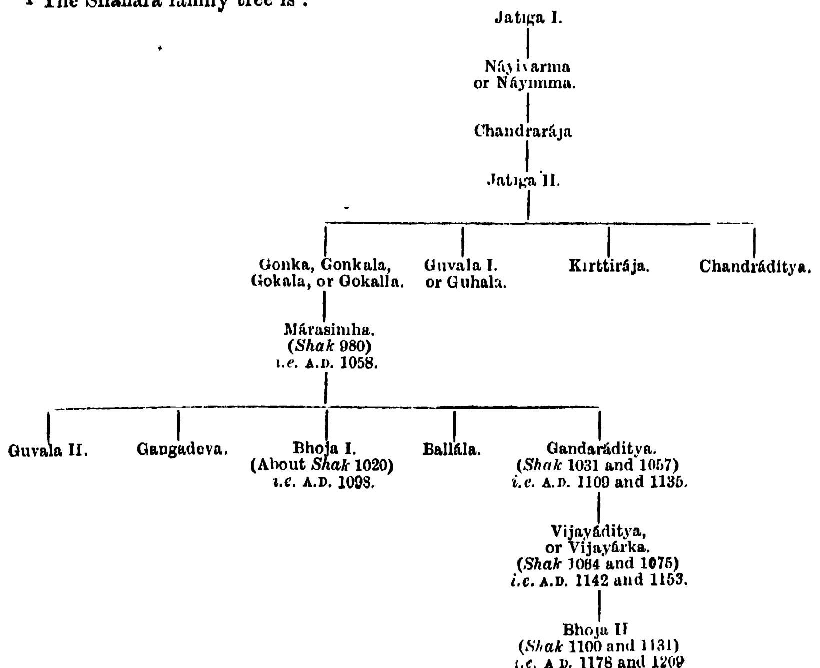
[1] Fleet's Kánarese Dynasties, 32-33. This is the earliest known inscription in which the date is expressed by figures arranged according to the decimal system of notation.
[2] Jour. Bom. Br. Roy. As. Soc. IV. 97; Fleet's Kánarese Dynasties, 37.
[3] Fleet's Kánarese Dynasties, 98-106.

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convenient appellation of this branch of the family for distinguishing it from the other branches.[1]

All that is at present known about the earlier members of the family is derived from a copper-plate grant of Márasimha, also called Gonkana-Ankákára and Guheyana-Singa, which was found somewhere in the neighbourhood of Miraj and is dated *Shak* 980 (A.D. 1058-59), the Vilambi *Samvatsara.* In it Jatiga I. is called 'the lion of the hill-fort of Panhála,' which is about ten miles to the north-west of Kolhápur; Jatiga II. is called 'the king of the city of Tagara;' and Gonka is described as possessing the countries of Karaháta, Kundi, Mirinja, and the Konkana. Karaháta is the modern Karád or Karhád in the Sátára district, at the junction of the Krishna and the Koyna; and Mirinja is the modern Miraj about thirty miles north-east of Kolhápur. Kundi is the Three-thousand district which in *Shak* 902 (A.D. 980-81) constituted the government of Kártavirya I. of the Ratta *Mahámandaleshvaras* of Saundatti, and which, so far as the Ratta inscriptions go, was still entirely in the possession of that family in *Shak* 970 (A.D. 1048-49), in the time of Anka, and again in *Shak* 1004 (A.D. 1082-83), in the time of Kannakaira II.; but unless this statement of Gonka holding the country of Kundi is an invention or an exaggeration, the Rattas must shortly before or after *Shak* 970 (A.D. 1048-49) have suffered some temporary loss of territory to which no allusion is made in their own inscriptions. And the

1 The Siláhára family tree is :



Márasimh.

possession by Gonka of part of the Konkana, probably in the time of Nágárjuna of the North Konkana branch of the Siláháras, who was intermediate between Chhittarája (*Shak* 946, A.D. 1024-25), and Mummuni or Mumváni (*Shak* 982, A.D. 1060-61), and as to the events of whose reign the inscriptions of his family are silent, is corroborated by a passage concerning Anantapála or Anantadeva, the son of Nágárjuna, which has been quoted by Mr. Fleet[1] to show that the king of Kápardikadvipa who was killed by Jayakesi I. of the Kádambas of Goa, must have been Nágárjuna, and in which the expression 'a time of misfortune from relatives that had become hostile' plainly shows that Jayakesi I. who then overran and devastated the whole of that part of the Konkana, had taken advantage of dissensions and contests between the Siláháras of the Konkan and their relatives of Kolhápur. In the same inscription of Márasimha, Guvala I. or Gubala is called 'the lord of the hill-fort of Kiligila or Khiligila.' This place, which was also Márasimha's capital, has not yet been identified. Like his successors Márasimha styles himself only a *Mahámandaleshvara*, but gives no indication of any paramount sovereign of whom he was the feudatory. It is not likely, however, that the Siláháras were independent throughout the whole of the period for which records are available. The Siláhára princess Chandaladevi or Chandralekha, who was one of the wives of the Western Chálukya king Vikramáditya VI. was probably a daughter of Márasimha.

Bhoja I.

The next name in respect of which there has been any historical information is that of Bhoja I. He seems to be undoubtedly the Bhoja who invaded the territories of Áchugi I. of the family of the Sindha *Mahámandaleshvaras* of Erambarage, and who was successfully repulsed by Áchugi. This must have been in about *Shak* 1020 (A.D. 1098-99).

Ballála.

There is an inscription of Ballála at Honnur near Kágal, which intimates that he ruled in conjunction with his younger brother Gandaráditya.[2] But it is not dated, and it gives no historical information.

Gandaráditya.

The succession was continued by Gandaráditya, also called Ayyana-Singa I., the youngest son of Márasimha. His inscriptions range from *Shak* 1032 for 1031 (A.D. 1109-10) the Virodhi *samvatsara*, to *Shak* 1058 for 1057 (A.D. 1135-36) the Rákshasa *samvatsara*, and are found at Kolhápur itself and at Tálalem in the neighbourhood.[3] In *Shak* 1031 he was governing the Mirinja country, together with Saptakholla and a part of the Konkana, and his capital was Tiraváda in the Edenád district.[4] In *Shak* 1057

[1] Fleet's Kánarese Dynasties, 91. [2] Graham's Kolhápur, 466.
[3] Jour. Bom. Br. Roy. As. Soc. XIII. 1; and unpublished inscriptions, of which imperfect versions are given in Graham's Kolhápur, 326-480.
[4] This must be a totally different district to the Edenád Seventy which is mentioned in inscriptions at Balagámve (P. S. and O. C. Inscriptions No. 158), Sorab (Mysore Inscriptions, p. 239). Merkara (Ind. Ant. I. 365), and Bengalur (Mysore Inscriptions, 294), and which is placed by Mr. Rice near Ságar in Maisur.

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Siláháras, 1050-1120.

his capital was Valaváda, which, as suggested by Sir Walter Elliot, is probably the modern Válva,[1] about sixteen miles to the south of Kolhápur.

Vijayáditya.

Gandaráditya was succeeded by his son Vijayáditya or Vijayárka, also called Ayyana-Singa II., whose inscriptions range from *Shak* 1065 for 1064 (A.D. 1142-43) the Dundubhi *samvatsara*, to *Shak* 1078 for 1075 (A.D. 1153-54) the Shrimukh *samvatsara*, and are found at Kolhápur, Miraj, Bámni near Kágal, and Sedbál in the Belgaum district.[2] His capital continued to be at Valaváda. In the copper-plate grant of his son and successor Bhoja II., Vijayáditya is said to have reinstated the rulers of the province of Sthánaka or Thána and the kings of Gova or Goa. The first statement must refer to some assistance rendered by him to his relatives of the Konkana branch, after the reign of Anantapála or Anantadeva and before the reign of Aparáditya ; and it was probably through this assistance that Aparáditya came to reign at all. The date that is usually allotted to Aparáditya is *Shak* 1109 (A.D. 1187-88) :[3] but, that this must have been towards the end of his reign, and that he was reigning between *Shak* 1058 and 1068 (A.D. 1135-1145), has been shown by Dr. Bühler ;[4] and this proves almost conclusively that it was Aparáditya whom Vijayáditya reinstated at Sthánaka. The statement regarding the kings of Gova, if it refers to any events affecting Goa itself, and unless it simply means that the Konkana Siláháras continued to bear the title of kings of Gova, though the place itself was lost to them, must allude to some occurrences between the time of Jayakesi II. and Permádi or Shivachitta, of the Kádambas of Goa, to which no reference is made in the Kádamba inscriptions or in any others that have as yet come to notice.

Bhoja II.

Vijayáditya was succeeded by his son Bhoja II. also called Vijayádityadevana-Singa, whose inscriptions range from *Shak* 1101 for 1100 (A. D. 1178-79) the Vilambi *samvatsara*, to *Shak* 1115 (A. D. 1193-94) the Pramádi or Pramádicha *samvatsara*. His stone-tablets are found at Kolhápur ;[5] and a copper-plate grant of his reign has been produced from somewhere in the Sátára district.[6] In *Shak* 1100 Valaváda was his capital, but in *Shak* 1109 his capital was Kollápura, the modern Kolhápur itself, and in *Shak* 1112 it was Pannáladurga, or, as the Sanskrit version of the name is, Padmanáladurga, the hill-fort about ten miles to the north-west of Kolhápur. That he was still reigning in *Shak* 1127 (A.D. 1205-6), the Krodhana *samvatsara*, is shown by a note at the end of the

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1 Latitude 16° 29′ north and longitude 74° 14′ east. Possibly, however, it may be the 'Wuleewur' of the maps, about five miles to the east by north of Kolhápur, or the 'Wulewra' and 'Wulewday' of the maps, about six miles to the south-west of Válva.

2 Unpublished inscriptions. 3 Ind. Ant. X. 39.

4 Jour. Bom. Br. Roy. As. Soc. XII. Extra Number p. 52.

5 Graham's Kolhápur, 382 414.

6 Transactions of the Literary Society of Bombay, reprint of 1877, III. 411.

Shabdárnavachandrika of Somadeva, according to which the work was composed in that year in the reign of Bhoja II. at a Jain temple founded by Gandaráditya at Ájurika, the modern Ájra, in the country of Kolhápur.[1]

Bhoja seems to have been the greatest of the dynasty and is said by tradition to have reigned over the tract extending from the Mahádev hill north of Sátára to the Hiranyakeshi river south of Kolhápur and including all the southern tract of the Konkan as far as Sadáshivgad or Kárwár in North Kánara. He is the reputed builder of fifteen hill forts, six of which Bávda, Bhudargad, Khelna or Vishálgad, Panhála, Pávangad, and Sámángad are in Kolhápur limits. Bhoja II. is said to have especially devoted his attention to the subjugation of the hill tribes on the West Kolhápur frontier and is therefore styled in one of his inscriptions as a thunderbolt levelling the mountain-like race of the turbulent chiefs who had subjugated the hill forts.'[2]

With the exception of what has been noted above in connection with Vijayáditya, the inscriptions of Gandaráditya and his successors give no historical details. But, as regards the termination of their power, there has been no trace of any member of the family after Bhoja II.; and, as in *Shak* 1135 (A.D. 1213-14), the Shrimukha *samvatsara*, the Devgiri-Yádav king Singhana II. was in possession of the country round Miraj, as is proved by his Khedrápur inscription,[3] which records the grant by him of the village of Kudaladámaváda, the modern Kurundvád, in the Mirinji country; and as inscriptions of Singhana II. shortly after that date are found at Kolhápur itself,[4] it would seem that Bhoja II. was the last of his family, and that he was overthrown and dispossessed by Singhana II. in or soon after *Shak* 1131 (A.D. 1209-10), the Shukla *samvatsara*, which was the commencement of Singhana's reign. This is borne out by one of Singhana's inscriptions dated *Shak* 1160,[5] which speaks of him as having been 'a very Garuda in putting to flight the serpent which was the mighty king Bhoja, whose habitation was Pannála.'[6] There are some inscriptions extant which show that the descendants of Singhana exercised authority in Kolhápur. It may be assumed that the territory remained part of the dominions of the Yádavs of Devgiri, though probably the connection was merely nominal, as the hilly part of the country was occupied by Marátha *pálegárs*.

[7]After the overthrow of the Yádav dynasty by the Musalmáns the eastern subdivisions of Kolhápur came under the Bahmani kings

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[1] Dr. Kielhorn, Ind. Ant. X. 75. [2] Lieutenant-Colonel E. W. West.
[3] Jour. Bom. Br. Roy. As. Soc. XII. 7. [4] Graham's Kolhápur, 425-436.
[5] P. S. and O. C. Inscriptions, No. 112, I. 10-11.
[6] Pannála-nilaya-prabala-Bhojabhupála-vyála-vidrávana-Vihamgarája.
[7] The history of the Musalmán and Marátha periods is contributed by Lieutenant-Colonel E. W. West.

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History.
Musalmán Period, 1347-1700.

of the Deccan (1347-1489),[1] but it was not till the reign of Allá-ud-din II. (1435-1457) the tenth king of the dynasty, that an attempt was made to bring the western part of the district into subjection. In 1453 the Bahmani general Malik-ul-Tujár was persuaded by a Rája in the Konkan belonging to the Shirke family, whom he had captured and wished to convert to the faith of Islám, to make an attack on Shankar Rái the Rája of Khelna or Vishálgad, whom the cunning Hindu declared to be his rival and enemy. When the Musalmán general hesitated on account of the difficult nature of the country, his objections were obviated by the proposed convert promising to act as guide and the army accordingly set forth. For two days the march was beset by no difficulties, but on the third day the invaders were led by intricate paths through a wild savage country, to describe the horrors of which exhausts the Muhammadan historian's stock of hyperbole. They were finally led into a dense forest surrounded on three sides by mountains, and their condition having been betrayed by their treacherous guide to the enemy, they were attacked at midnight, and nearly 7000, among whom was the general, are said to have been massacred.

Several years then elapsed before the Musalmáns made a further effort against Vishálgad. At last, in 1469, Muhammad Sháh Bahmani II. (1463-1482) sent his minister Máhmud Gáwán at the head of a powerful army against Shankar Rái. More careful than his unfortunate predecessor, the new Bahmani general took every precaution that prudence could suggest. Having cut his way through the forest by fire and the axe he besieged the fort of Vishálgad, and when obliged after a five months' siege to discontinue operations, in consequence of the setting in of the rains he left the passes in charge of 10,000 seasoned troops, and with the rest of his army proceeded to Kolhápur, where he cantoned during the rainy season. As soon as the weather admitted of military operations being carried on he resumed his former position, and, as the historian above alluded to says, 'by stratagem and gifts of money obtained possession of the fortress of Khelna, which had never till then been in the hands of the Musalmáns.' Even after this success he did not leave the country till he had thoroughly subjugated it and taken ample revenge for the loss of the first army. After this he took Goa; and one of his officers, Khush Kaddam, who received on the occasion the title of Kishwar Khán, was on the return of the army to Bedar, placed in charge of the newly-conquered districts.

Kishwar Khán, for some unknown reason, transferred the charge of Goa to one Najm-ud-din Giláni, on whose death one of his officers,

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[1] There have been no means of knowing exactly when this took place. An inscription at Miraj records the building of a mosque there in A.D. 1413, that is during the reign of Firoz Sháh Bahmani (1397-1422), so the Muhammadans must have been established there for some time before that date, and the masters of Miraj would naturally hold the neighbouring districts which now belong to Kolhápur. There are said to be inscriptions recording the existence of a Musalmán settlement called Nabipur on the hill of Panhála in 1376.

named Bahádur Giláni, in 1486 seized Goa and occupied Kolhápur as well as other places, being instigated to this course by Yusuf Adil Khán, then one of the nobles of the Bahmani king, but who afterwards (1489-1510) became himself king of Bijápur. Bahádur Giláni, thus established in a position of semi-independence, availed himself of his command of the sea coast to send expeditions against Bombay and to seize vessels belonging to Gujarát. This conduct naturally excited the anger of Máhmud Begada (1459-1511) the king of the latter country, who in 1493 sent an embassy calling on the Bahmani king to punish his rebellious vassal, failing which, the Gujarát prince stated, he would have to employ his own troops. This message aroused Máhmud Sháh Bahmani II. (1482-1518), who prevailed on his feudatories (so soon to become independent princes) to assist him and marched against Bahádur Giláni. The latter first took up his residence at Sankeshvar from whence he fled on the approach of the royal forces. His troops were then defeated near Miraj, and that fort was surrendered to the king, on which Bahádur made offers of submission. He was promised more favourable terms than he could have expected, so much so that, conceiving that such generosity could only proceed from weakness, he rejected them and renewed hostilities. In these, however, he was so unsuccessful that he had to take refuge in Panhála. Unfortunately for himself he quitted the fort, and after again negotiating, and again rejecting the terms offered to him, he was killed in an action with the royal troops, and his estate or *jágir*, including Kolhápur, was bestowed upon Ain-ul-Mulk Giláni.

In 1498, on the dissolution of the Bahmani kingdom and the elevation of its chief feudatories into the position of sovereign princes, Kolhápur and the adjoining country fell to the share of Bijápur. The latter kings of this dynasty, especially the two Ibráhims, paid much attention to the fortification of Panhála, which they strengthened considerably, as is attested by the numerous Persian inscriptions still extant there.

When the great Shiváji entered upon his work of creating a nation and founding an empire, the hill-forts in the Kolhápur territory were too favourably situated for his purpose not to attract his notice. The districts of Miraj and Kolhápur were held at the time by Rustum Zamán in *jágir* from Bijápur, and there are good reasons for believing that he allowed himself to be bribed. Either by bribery or stratagem Shiváji in 1659 obtained possession of Panhála and its neighbour Pávangad and from this *point d'appui* he reduced Rángna and Khelna or Vishálgad, together with the other forts in the district above and below the Sahyádris. He soon made use of his new acquisitions. After defeating Rustum Zamán near Panhála he assembled his forces at Vishálgad and thence carried on operations in the Konkan, where he acquired both territory and booty. Subsequently (1661) when the Bijápur army, under Sidi Johár, marched against him to avenge the slaughter of Afzul Khán and his army, Shiváji shut himself up in Panhála, whence, after enduring a four months' siege, he escaped by a

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MUSALMÁN PERIOD, 1347-1700.

characteristic stratagem and fled to Rángna.[1] His flight left Panhála at the mercy of the Bijápur king; but Shiváji still retained Vishálgad and from that eyrie, undismayed by the hostile forces gathering from all quarters, he swooped down on Mudhol the *jágir* of Báji Ghorpade, against whom he had long vowed vengeance for seizing his father Sháháji and delivering him to the Bijápur authorities. His position at Vishálgad also enabled him to recover possession of Panhála in 1673, and under its walls he, in the following year, defeated the Bijápur troops. Panhála was subsequently used as a place of confinement for Shiváji's eldest son Sambháji, who was there when his father died in 1680, and who nine years afterwards sallied forth from it to be surprised and captured by the Musalmáns. It would appear that the place was actually being besieged by Takarrib Khán at the time when Sambháji left the place and went to Sangameshvar in the Konkan, where he gave himself up to riotous living with his unworthy favourite the Bráhman Kalusha. So entirely was he given up to his pleasures that the Moghal general, who had received information as to where he was, followed him with a detachment, and seized him before Sambháji had any idea that there was an enemy in the neighbourhood. The death of Sambháji and the capture of the infant son of the latter by the Moghals made Rájárám, the second son of Shiváji, the *de facto* Rája of the Maráthás. While he carried on operations in the south he left his family at Vishálgad in comparative security, as, though Panhála had been speedily taken by Aurangzeb's forces, yet Vishálgad and Rángna with the adjacent country held out still under Rámchandra Pant, the ancestor of the present Pant Amátya of Bávda in Kolhápur.[2] The tenure of Panhála, too, by the conquerors was but temporary, as the place was ere long retaken by Parashurám Trimbak. After his escape from Ginji, Rájárám again visited Vishálgad; but during the latter part of his reign the most important operations he was engaged in were all carried on in the country situated to the north of Kolhápur, and his death took place in 1700 at the fort of Sinhgad near Poona, a month before Sátára, then besieged by the Moghals, fell into the hands of Aurangzeb.

MARÁTHÁS.
Shiváji II., 1700-1712.

On the death of Rájárám his elder widow Tárábái, who was the mother of his eldest son Shiváji, placed the latter then ten years of age, on the throne, and assumed charge of the administration, aided therein by the Pant Amátya, the Senápati,[3] and Parashurám Trimbak whom she made Pratinidhi. Her first act was to place in confinement her husband's second widow Rájasbái, with the

[1] Grant Duff's History of the Maráthás (Indian reprint, I. 132).

[2] In imitation of their progenitor Shiváji, the Kolhápur princes appointed eight chief ministers known as the *Ashtapradháns*. The Pant Amátya of Bávda and the Senápati of Kápsi are the only representatives of the *Ashtapradháns* now in Kolhápur.

[3] Sidoji Ghorpade, a member of one of the oldest and most distinguished Marátha families, had been made Senápati by Sambháji, and received the *jágir* of Kápsi, which his descendants still hold. See note above.

latter's son Sambháji, a child of three years of age. Her position was a most difficult one, as, shortly after Rájárám's decease, Aurangzeb in person moved against Kolhápur and besieged Panhála and Vishálgad, both of which places he took. His siege of the former place possesses a special interest as, while he was engaged on it in 1701, he received Sir William Norris, an ambassador sent to him on behalf of the new East India Company with letters from the King of England. The annalist of the East India Company gives a very elaborate account of the ambassador's procession on the occasion of his reception on the 28th of April by the Emperor, but refrains from giving historical information of any importance. We only learn that Sir William Norris presented 200 gold *mohars* to Aurangzeb, that his negotiations on behalf of the new Company were unsuccessful, and that he finally took his leave of the Great Moghal on the 5th of November. Aurangzeb, however, was ere long called away by the state of his affairs towards Ahmadnagar, and the effects of his absence were soon perceived. The Pant Amátya shortly after the Emperor's departure took Panhála by escalade, whereupon Tárábái took up her abode in it, and the place was for many years the virtual capital of Kolhápur. The Maráthás met with equal success elsewhere, and the Moghal power in that part of the country was annihilated; but after the death of Aurangzeb in 1707 a stroke of policy was effected by his successor which checked their onward progress by the divisions it excited among them. This was the release of Sháhu, the son of Sambháji, who was encouraged to assume his place as head of the nation. He accordingly sent letters and messengers to the leaders of the Maráthás, calling on them for assistance and announcing his approach. Tárábái, however, was not disposed readily to give up the authority she had so long held, or to see her son's claim to the sovereignty set aside. She therefore affected to treat Sháhu as an impostor, and was supported in her resistance by the leading men of the Maráthás who led an army against the grandson of Shiváji.

Sháhu, however, managed to win over to his cause one of the ablest of the generals opposed to him, after which he defeated Tárábái's forces, and in 1708 obtained possession of Sátára, where he formally seated himself on the throne. He pressed on operations in the following year against Kolhápur, and at first met with considerable success, Panhála and Vishálgad falling into his hands and Tárábái being obliged to fly into the Konkan. After this success he withdrew his forces in order to attack the Pant Sachiv, but no sooner were they withdrawn than the energetic Tárábái returned and recovered Panhála. All her hopes, however, were frustrated and her prospects blasted by the death, in 1712, of her son Shiváji. She was on this event immediately placed in confinement together with her son's widow Bhavánibái, and Sambháji, the second son of Rájárám, was placed on the *gádi*, the administration being conducted by Rámchandra the Pant Amátya of Bávda. The eldest son of the Pratinidhi joined the cause of Sambháji, which was

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further strengthened by the support of Sarjeráv Ghátge of Kágal. The dissensions between the descendants of Shiváji were actively fomented by Chin Kuli Khán, the first Nizám, whose policy it was to weaken the Maráthás, and who threw his influence into the scale on the side of Sambháji. On the other hand Sháhu was assisted by the genius of the first Peshwa Báláji Vishvanáth, and the Pratinidhi,[1] and was favoured by the Moghal Emperor, whose feudatory he professed to be. It is not necessary to follow here in detail the fluctuations of the struggle that continued for years between the Kolhápur and Sátára parties. The latter, while holding their own against Kolhápur, directed their attention chiefly to affairs in the north; but in 1727 a crisis was brought about by the ill-judged action of the Nizám, who claimed to be arbiter in the dispute between Sháhu and Sambháji, and sequestrated some territory belonging to the former pending its settlement. Sháhu and the Peshwa on this directed their whole power against the Nizám and his ally Sambháji. The Nizám was soon obliged to give up the cause of Sambháji, and the latter brought down the vengeance of Sháhu on his head by rejecting the overtures made to him; after which, when moving with an army towards Sátára, he was utterly defeated by the Pratinidhi and driven to Panhála with the loss of all his baggage. Tárábái and her daughter-in-law Bhavánibái, the widow of Shiváji II., were taken prisoners on this occasion and confined in the fort of Sátára. Sambháji by this defeat was so reduced that he was obliged to come to terms, and in 1730 a treaty was concluded by which he gave up all claims to territory north of the Várna river, his sovereignty being acknowledged over the tract of country lying between the rivers Várna and Krishna on the north and north-east and the Tungbhadra on the south, and over the part of the Konkan between Sálsi and Ankola. It does not appear that the whole of the tract of country thus defined was at any time in the possession of the Rájás of Kolhápur; and reading between the lines of the treaty the real purport of the instrument seems to have been that the Kolhápur Rájás might make what conquest they liked to the south of the Várna, provided they kept that river as their northern boundary and did not cross the Krishna on the east. Sambháji and his successors indeed seem to have made hardly any attempt to assume the sovereignty of the whole of the districts thus made over to them, and some thirty-four years after the date of the treaty the Peshwa granted to the Patvardhan family a large *saranjám*, a very considerable portion of which was situated in these very districts. The effect of the treaty was to isolate Kolhápur from all that lay to the north of the territory, and consequently from participation in the stirring events that took place there. Such of the

[1] Both of these officials died before matters were finally settled, and were succeeded, the first by his son Bájiráv and the other by his second son Shripatráv, the eldest son having adhered to the cause of Sambháji and become the founder of the family of the Pratinidhi, the chief of Vishálgad in Kolhápur.

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Kolhápur princes as had any special energy contented themselves with feuds with the neighbouring chiefs, and with piracy, in which last pursuit they acquired considerable proficiency and an evil reputation.

Before twenty years had elapsed from the date of the treaty, events seemed to be tending to the union of both branches of Shiváji's family under one head. Sháhu, the Rája of Sátára, had lost his only son, and being now advanced in years it became incumbent on him to adopt. Notwithstanding his prolonged wars with his cousin Sambháji he in this emergency thought of adopting the latter, and the Kolhápur prince, being supported by Sháhu's wife, seemed likely to succeed. Such an arrangement, however, would have been fatal to the prospects of the Peshwa's party, whose interest it was to divide the family of Shiváji and to keep the Rája of Sátára a puppet in their hands. At this juncture a discovery was made, or pretended to be made, which materially altered the aspect of the question. It will be recollected that on the death of Shiváji II. of Kolhápur his mother Tárábái and his widow Bhavánibái were placed in confinement, and that they afterwards fell into the hands of the Sátára Rája. It was now asserted that Bhavánibái at the time of her husband's death was pregnant, and that she had afterwards borne a son Rájárám whose life Tárábái managed to save, at the same time that she kept his existence a secret, by getting him conveyed out of the fort of Panhála and sent to a sister of Bhavánibái's who brought him up. Such an assertion of course made at such a crisis did not meet with universal credence. It was loudly asserted by the partisans of Sambháji that the so-called posthumous son of Shiváji was spurious, and arrangements were made to oppose his pretensions. While this discussion and these preparations were going on, Sháhu (1749) lay on his death-bed constantly attended by his wife, who was opposed to the Peshwa. The latter however, it is said, managed to obtain a secret interview with the Rája, whom he persuaded to sign a deed empowering the Peshwa to govern the whole Marátha empire on condition of his keeping up the dignity of the house of Shiváji in the person of Rájárám, Tárábái's grandson, and his descendants. The document further acknowledged the independence of the Kolhápur State, and gave the Peshwa power over the Marátha *jágirdárs.*

The question whether Rájárám was or was not the son of Shiváji and whether the deed of cession to the Peshwa was or was not really executed by Sháhu, is one that has been much discussed; and the historians Mountstuart Elphinstone and Grant Duff[1] take opposite sides, the former doubting and the latter maintaining the genuineness of both heir and deed. It is sufficient for the purpose of this sketch to state that Rájárám was eventually acknowledged by the Maráthás as the adopted son and successor of Sháhu.

In 1760 Sambháji of Kolhápur died without issue and his widow

[1] Elphinstone's History of India, 4th Edition, 642; Grant Duff, II. 22-25.

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Jijibái, according to his wishes, selected for adoption the son of Sháháji Bhonsla of Khánvat a collateral descendant of the house of Shiváji. This step, however, was strongly opposed by the Peshwa, whose interest it was now to unite, as it had formerly been to divide, the Sátára and Kolhápur families. Jijibái, however, managed to obtain possession of the boy; and the Peshwa, unwilling to offer open opposition to an arrangement so much in accordance with Hindu feeling, religion, and custom, acknowledged the adoption which he could not prevent, and did so with as good a grace as possible, presenting the usual honorary dresses and gifts. The boy thus adopted received the name of Shiváji, and during his long minority the Kolhápur State was administered by his adoptive mother Jijibái.

This period was a disastrous one for Kolhápur. The Peshwa, in order to keep it in check, established the powerful family of Patvardhans on the eastern frontier with a large *saranjám* sufficient for the maintenance of 8000 horse. Afterwards, irritated at the communication kept up by the Kolhápur court with the Nizám, he deprived the State of the two districts of Chikodi and Manoli, which he bestowed on the Patvardhans. He restored them, it is true, afterwards, but the example he set was followed and the districts in question constantly changed hands during the succeeding fifty years. Then piracy increased to such an extent that in 1765 an expedition was sent from Bombay against the maritime possessions of Kolhápur, and Fort Augustus or Málvan was taken by the English.[1] In the following year a treaty was entered into, the first one between the British and Kolhápur, in which it was stipulated that the fort should be restored on payment of £38,289 12*s*. (Rs. 3,82,896). It was further agreed that the English should be allowed to establish a factory in the neighbourhood of Málvan and should have full freedom of trade. Other commercial privileges were conceded, provision was made against piracy and wrecking, and the treaty concludes with the following fourteenth article, which shows a somewhat astute diplomacy on the part of the English: 'Mahárája Jijibái, the Ráni, agrees, should the Honourable Company be attacked and they should require her assistance, to provide them with what troops they may want, they supplying them with provisions only. The Honourable Company in like manner agrees to assist the Ráni should it be convenient for them.'

The name of the Regent Jijibái has terrible associations connected with it in Kolhápur. It is related that one night the goddess Káli, under her manifestation as Sita, appeared to her with the intimation that to secure prosperity the shrine of the goddess at Panhála, where Jijibái always resided, should be kept constantly wet with human blood. The intimation was obeyed but too implicitly, and

[1] The Kolhápur pirates were known in Bombay as the Málvanis from the name of the port. Those from Sávantvádi were termed *Kempsaunts*, a corruption of the name of the Sar Desái Khem Sávant.

parties sent out by the Regent at night constantly scoured the neighbourhood of Panhála to procure fresh victims, who were sacrificed at a spot in the inner fort which is still pointed out with horror.

In 1772 Jijibái died, leaving her adoptive son still a minor and surrounded by enemies. The Peshwa's troops were encamped on the Krishna and committed great devastation in the eastern districts of the Kolhápur territory: Konherráv Trimbak, one of the Patvardhan Saranjámdárs, was making raids from the same quarter, while the Pant Pratinidhi of Aundh was threatening hostilites from the north. Eshvantráv Shinda, the minister in whose hands the administration then was, showed considerable energy. He entered into negotiations with Haidar Ali of Maisur, with the object of getting assistance from that prince and punishing the Peshwa Mádhavráv by getting his uncle and rival Raghunáthráv installed in his place, at the same time that he induced the Peshwa to withdraw his troops from the Krishna, and routed the Patvardhan. He suffered, however, a signal defeat at the hands of the Pratinidhi, and was so weakened that Konherráv again overran the country and laid siege to Kolhápur. The tide then turned again for a time. Instigated by the Court at Poona the chiefs of Kágal, Bávda, and Vishálgad in 1777 rose in revolt against the minister, but Eshvantráv Shinda, aided by Haidar Ali with money, defeated them without difficulty, and then turned his arms against the officer deputed by the Peshwa to recover Chikodi and Manoli, whom he drove out of those districts. This success, however, proved in the end disastrous to Kolhápur as it brought the Poona Court to see the necessity of strenuous efforts, and Mahádji Sindia was accordingly despatched with a large force against Kolhápur. The Darbár of that State applied hastily to Haidar Ali, who promised to send a force of 25,000 men, but those reinforcements did not arrive in time, so that the Kolhápur authorities were obliged to come to terms with Sindia and to agree to make a payment of £150,000 (Rs. 15 *lákhs*) for which Chikodi and Manoli were given as security. The Kolhápur Rája was further bound to abstain from plundering the adjacent districts, and from receiving and harbouring rebels against the Peshwa.

The troubles of Kolhápur were however by no means over, for the Patvardhans continued hostilities on the eastern frontier, while on the south-west the Sar Desái of Sávantvádi fomented and stirred up rebellion and then assumed an openly hostile attitude.[1] He was defeated at Rángna by the contingents of the Vishálgad and Bávda chiefs, but the mutiny he had excited among the garrison of the strong hill-fort of Bhudargad in the south of Kolhápur was

[1] The feud with Sávantvádi arose partly from disputes about villages in the Málvan sub-division which were claimed both by that State and Kolhápur. It was exacerbated at this time by jealousy on the part of the Kolhápur court at the honors obtained for the Sar Desái by Shinda, whose niece he had married, and who was all-powerful at Delhi. The distinctions that gave rise to so much jealousy were the title of Rája Bahádur, and the privilege of using the *morchals* or peacock's feather fans.

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not so easily suppressed, and that fort was given up by the mutineers to Parashurám Bháu, the greatest of the Patvardhans, who had previously taken Akevat and Shirol towns on the north-east frontier of Kolhápur.

At this juncture Eshvantráv Shinda died in 1782, and was succeeded by Ratnákar Pant, who persuaded the young Rája to leave his seclusion at Panhála, which thenceforth ceased to be the seat of the court, and put himself at the head of the army which was to march against the Sávantvádi chief. The expedition was successful, the Sar Desái being compelled to sue for peace and pay the arrears due to Kolhápur. The title of Himmat Bahádur, bestowed for his services on this occasion on a member of the Chaván family or clan, is still held by his descendants.

After his return to Kolhápur the Rája had to face a new trouble. The Gadkaris[1] of the fort of Bávda followed the example of their brethren at Bhudargad, and revolted in consequence of some real or supposed interference with their rights. The Rája proceeded in person to suppress the revolt; but the fort, which is situated on a precipitous hill rising directly from the Konkan and only joined to the main line of the Sahyádris by a narrow passage, was found to be impregnable. He was obliged to withdraw his forces and grant the terms demanded by the mutineers; but shortly afterwards, when the Gadkaris of Pávangad were stirred up by the Sávantvádi chief to follow the example of revolt, he was more successful. He marched at once against the fort, which was surrendered immediately, and finding there ample proof of the part played by the Sar Desái he resolved to punish the latter by invading his territories. This expedition also was successful, and districts were added for a time to Kolhápur yielding a revenue of £15,000 (Rs. 1½ *lákhs*) per annum.[2] While the Rája was engaged on this foray the minister Ratnákar Pant was equally successful in suppressing a revolt raised by some disaffected chiefs.

The State then enjoyed comparative peace for some years. During this period piracy, which though checked had never been totally extinguished, revived and became more rife than ever. So much annoyance was caused to the English by this that in 1789 they meditated an attack on the piratical states of Sávantvádi and Kolhápur, but hesitated about attacking the latter, because they fancied it was subject to the Peshwa with whom they were anxious not to embroil themselves. Nána Fadnavis (1774-1800), the famous minister of the Peshwa, eagerly caught at the means that thus seemed to be offered of subverting the independence of Kolhápur, and informed the Rája of the designs of the English, persuading him at the same

[1] In each fort in the Marátha country a permanent garrison was kept up composed of men called Gadkaris, for whose maintenance lands were assigned which they held on condition of service. These men were always very tenacious of their real or fancied rights, and ready to resent any infringement of them by taking advantage of their secure position.

[2] They were restored in 1792 through the intervention of the Peshwa and Sindia.

time to throw himself on the protection of the Peshwa, and save himself by the intervention of the latter. The scheme was nearly successful, for the Rája at first listened to the voice of the tempter, and seemed inclined to accept the mediation of the Poona Court. Finding, however, that there was little immediate danger, as the English were about to engage in a war with Tipu Sultán (1782-1799) and suspecting the designs of Nána Fadnavis, he broke off the negotiations, and piracy flourished more than ever while the English were occupied with the Maisur war. As soon as it was over, however, they made vigorous preparations for the suppression of piracy, and the Rája to avoid hostilities was obliged to sue for peace and agree to the terms offered. The second treaty between Kolhápur and the English was then, in 1792, concluded. The former State was bound by it to pay an outstanding balance due to the English, and accepted as a favour the remission of the interest due on the same. Immediate payments were made as compensation for the losses suffered by the British merchants at the hands of the Kolhápur pirates, and further payments on the same account were arranged for, as a security for which the establishment of an English factory at Málvan was stipulated for, to be temporary or permanent at the option of the British. The latter were further authorised to establish a factory at Kolhápur itself, and the Rája agreed to furnish the provisions required for the sepoys of both factories till the articles of the treaty were fully executed. Satisfactory as these arrangements were on paper, the practical results were less so, as in the year immediately following the treaty there were the same complaints as of old against the Kolhápur Rája, and piracy was not suppressed till the latter was deprived of his maritime possessions.

The close of the Maisur campaign brought another difficulty to Kolhápur. Parashurám Bháu Patvardhan, who had taken part in the campaign as an ally of the English, on his return to his *saranjám* commenced a series of attacks on the eastern districts of the State and committed great devastation. In one of these excursions the Patvardhan's troops under Parashurám's son Rámchandra were met at Alta, a town about fifteen miles to the east of Kolhápur, by the Kolhápur forces under the Rája in person and totally defeated, Rámchandra with his principal officers being captured and taken to Kolhápur. They were not only kindly treated there, but were almost immediately set at liberty and dismissed to their homes with presents and dresses of honour. If this policy was intended to bring about peace with Parashurám Bháu it entirely failed. Stung at the humiliating defeat his troops had undergone, that leader renewed hostilities, and carried them on with such vigour and skill that he succeeded in penetrating to the capital, which he closely invested. At last he was induced to raise the siege on the Rája agreeing to pay £30,000 (Rs. 3 *lákhs*), and making over hostages for the payment of the sum. However successful Parashurám Bháu was at the time, he soon found reason to repent of having made the Kolhápur Rája a deadly enemy, as the current of events in a very short time brought to the latter an opportunity of revenge which was not neglected. A quarrel took place between Nána Fadnavis

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and Parashurám Bháu; and while the latter was engaged at Poona, in the thick of the intrigues that followed the suicide of Mádhavráv Peshwa and ended finally in the accession of Bájiráv, the Rája was incited by the minister to attack the districts of his enemy, which were thus left undefended. Shiváji was not slow to take the hint, and further perceived clearly what an opening was offered to him by the dissensions that paralysed the Peshwa's power. Calling out the entire force of his State he recovered the fort of Bhudargad which was still in the hands of Parashurám Bháu, and then carrying the war into the latter's country burnt the town of Tásgaon and his palace there. He further repossessed himself of the districts of Chikodi and Manoli which during the late disturbances had fallen into the hands of the Nipánikar, the chief of Nipáni some thirty miles to the south of Kolhápur, who had recently raised himself from the position of a humble Desái to that of a powerful leader. Encouraged by these successes the Rája carried his arms to the south, took the fort of Jamkhandi for Nána Fadnavis, and sent his forces to plunder and levy tribute in the Karnátak.

While these events were going on, the Rája of Sátára made an attempt to throw off the yoke of the Peshwa, but was defeated by Parashurám Bháu. His brother Chitur Sing, however, escaped and collected some troops, with which he joined the Kolhápur Rája. Parashurám Bháu and Nána Fadnavis having now become reconciled, the Court at Poona was able to turn its attention to affairs in the south, and the Patvardhan chief was despatched to hold the Kolhápur Rája in check. He met the latter at a village called Pathankudi in Chikodi and an engagement ensued in which Parashurám Bháu was killed in 1799. This event led to fresh exertions on the part of the Peshwa, and Rámchandra, the son of the fallen chieftain, was sent against Kolhápur with a large force, his own troops being reinforced by those of the Poona feudatories and five of Sindia's disciplined battalions under the command of a European officer, a Major Brownrigg. The invaders met with a check at first, but soon rallied and regularly invested the town of Kolhápur. The siege lasted for two months; but though the besiegers were reinforced by the Peshwa's general Dhondo Pant Gokhale, and a wide breach was made in the fortifications, all attempts to carry the place by storm failed. The siege was at last raised in consequence of an intrigue at Poona. Nána Fadnavis had died, and Sindia at the instigation of his favorite Sarjeráv Ghátge[1] who was a Kolhápur subject and with the connivance

[1] Sakhárám Sarjeráv Ghátge was rewarded for the service done to Kolhápur on this occasion by the grant of the Kágal estate, though he was the representative of the younger branch of the family in whose possession it had been more or less continuously for many years. Sarjeráv Ghátge's career is a matter of history. Sindia married his daughter the well known Báijábái; and his son, who received the title of Hinduráv, resided entirely at Gwalior, and seldom, if ever, visited Kágal. The estate is now held by Hinduráv's adoptive grandson. When Sakhárám Ghátge received the grant of the Kágal estate a smaller appanage was conferred on the representative of the senior branch of the Ghátge family, which is still held by his descendant. The chief distinction of this branch is their frequent intermarriages with the royal family of Kolhápur.

of the Peshwa Bájiráv, who was a deadly enemy of the Patvardhans, resolved to take possession of the *saranjám* belonging to that family, and ordered his troops at Kolhápur to act accordingly.

Rámchandraráv thus deserted and betrayed had no option but to fly, and his districts were taken by his quondam allies. The siege was thus raised, and the Rája, who had been at Panhála while it was going on, entered the city in triumph. The besiegers are said to have suffered a loss of 3000 killed and wounded on the day they attempted to storm the town.[1]

One of the first steps taken by the Rája, after the siege was raised, was to retaliate on the Patvardhans. The Nipáni chief, who was in alliance with Sindia, had unsuccessfully besieged the fort of Nerli in the Miraj *saranjám*, but on troops being sent to his assistance from Kolhápur the place fell. Kolhápur indeed seemed just then to be exceptionally fortunate. Sarjeráv Ghátge, who came from Poona with the draft of the treaty that was to be entered into with Sindia, brought with it two standards that had been taken by the Pratinidhi of Karád from Kolhápur, and also the formal consent of the Peshwa to the resumption by the Rája of the districts of Chikodi and Manoli. The happiness of the prince was completed by the birth of a son and heir, who received the name of Shambhu, but was generally known as Ába Sáheb.

Kolhápur for some time after this enjoyed unusual quiet, General Wellesley when engaged in the campaign against Sindia and the Rája of Berár having given the Kolhápur prince plainly to understand that aggressions against the allies of the English would not be permitted. The feud with the Sar Desáis of Sávantvádi however was kept up, and mutual incursions were made which resulted, in 1806, in the defeat of the Sávants in a pitched battle and the siege of their capital. The place would probably have been taken had not Lakshmibái, the Regent of Sávantvádi, applied for aid to the Peshwa. The latter assisted her by secretly instigating the Nipáni chief to take possession of the districts of Chikodi and Manoli, on which the Kolhápur Rája hastily raised the siege of Vádi and returned to his own territory. Active hostilities then took place between him and the Nipánikar which resulted in the total defeat of the former in a battle at Sávgaon in 1808. The Nipánikar, however, did not press his advantage, and in the following year a peace was negotiated which was to be consolidated by the marriage of the Nipánikar with one of the Kolhápur princesses. The marriage took place, but had not the desired effect. In the midst of the wedding festivities the Nipáni chief suddenly decamped with his bride, and a hostile incursion made not long after into

[1] Among the killed were some of the European officers of Sindia's forces. The tombstones over the graves of a French and a Spanish officer are still extant. The former bears the inscription 'Jules Romeu, né 1768 á Cette en Languedoc, Comman un Battalion de l'armée de Sindia. Tué aux tranches de Colapour, 23 Mars 1800.'

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MARÁTHÁS.
Shiváji III.,
1760-1812.

Kolhápur territory showed that the new tie was not of much political importance. This attack, which was made at the instigation of the Peshwa, was so successful that the town of Kolhápur would probably have been taken were it not for a new treaty made with the English in 1812 under the following circumstances.

The attitude assumed by the great feudatories of the Peshwa towards their master rendered it necessary for Mr. Elphinstone, the British Resident at Poona, to interfere and bring them to terms. With this view he assembled a force at Pandharpur in 1811. It was resolved to take advantage of this opportunity to put a stop once for all to the piracy which prevailed in the States of Sávantvádi and Kolhápur, and which the provisions of former treaties had utterly failed to suppress. Accordingly negotiations were entered upon with the Kolhápur Rája. Some delay was occasioned by the Peshwa, who made an assertion as bold as it was false that the Rája was his feudatory while at the same time he kept urging on the Nipánikar to continue hostilities against Kolhápur. Fortunately however for the Rája, Mr. Elphinstone was not easily deceived. On the 1st of October 1812, a treaty was concluded by which the Rája ceded to the British the harbour of Málvan and its dependencies, engaged to abstain from piracy and wrecking, renounced his claim to the districts of Chikodi and Manoli, and further agreed not to attack any foreign State without the consent of the British Government, to whom all disputes were to be referred. In return for these concessions the British renounced all their claims against the Rája, who received the British guarantee for all the territories remaining in his possession 'against the aggression of all foreign powers and States.' Kolhápur, in short, became a protected State in alliance with the British Government.

After a reign of fifty-three years the Rája Shiváji died on the 24th of April 1812, leaving two sons Shambhu *alias* Ába Sáheb and Sháháji *alias* Báva Sáheb. The condition of Kolhápur during this period is thus summarised by Major Graham in his statistical account of that Principality on which a considerable part of this sketch has been based:

'The long reign of Shiváji had been from the commencement one of almost incessant hostility and continued suspense between the prospects of ruin and of conquest; and to support the fierce struggle for independence every effort to provide means had been resorted to, piracy at sea, plunder at the court, and oppression in the collection of the revenue, and all frequently without avail.

'Grants of land were unsparingly made to the impoverishment of the Crown estates; two-thirds of the entire country were thus transferred to partisans for military services, and a swarm of reckless characters were left behind who rejoiced in anarchy, and whose livelihood was to be gathered only among the troubled waters. All the evils also of the feudal system prevailed in full force; continued warfare was allowed between the petty authorities; the rayats were oppressed and the entire rent forcibly seized during the hardest

season; fines increased as commutation for all other punishment; justice was one-sided and only meted out to favoured followers; merchants and wayfarers were despoiled during the journey; the labour of the cultivator was exacted without remuneration; and a multiplicity of monopolies existed to the destruction of all trade.'

Shambhu, 1812-1821.

Shambhu or Ába Sáheb,[1] who succeeded to the *gádi* at this juncture, was a prince of a mild disposition, too mild indeed for the people whom he had to govern. He devoted his attention to the restoration of order in his State and to the cultivation of the arts of peace in preference to those of war. Some five years after his accession the war broke out between the British and the Peshwa, and he espoused the cause of the former. He was rewarded for his conduct at the close of the war by the grant of the districts of Chikodi and Manoli, which had changed hands so often during the previous sixty years. At the same time arrangements were made for the management of his possessions in the Konkan, which had for their object the consolidation of the British power in that quarter and the effectual prevention of piracy.

In 1821 Ába Sáheb met with a violent death. A refugee Sardár from Karád, of the Mohite family, who had been hospitably received in the Kolhápur territory and had received villages for his maintenance, felt aggrieved at a grant of land in one of these villages being made to a servant of the Rája, and expressed his sense of this grievance in unbecoming terms, at the same time that he pressed with vehemence for the payment of some £2000 (Rs. 20,000) which he said were due to him. After his repeated petitions on the subject had been disregarded, he presented himself at the palace on the 2nd of July, accompanied by six of his relations fully armed. On being admitted to the presence of the Rája, Sayáji the leader behaved with such insolence that Ába Sáheb ordered him to be expelled from the palace and turned himself to leave the room. As he did so one of the party discharged a pistol at him, which inflicted a desperate wound. Four of the Rája's confidential servants were then slain, and, strange to say, such a panic was created that the murderers were able to hold their position in the palace and to keep the wounded Rája in their hands throughout the whole day. In the evening they surrendered on their lives being guaranteed by two Sardárs of high rank and the chief *guru* or priest. Shortly afterwards, however, the Rája died, and the securities, feeling unable to act up to the guarantee they had given, provided the Mohites with horses and allowed them to escape. The murderers however were soon overtaken and cut to pieces by a party sent in pursuit by the Rája's widow, and vengeance was taken on their families, who were either trampled to death by elephants or imprisoned in Panhála.

[1] Every Marátha of standing has, besides his proper name, another designation such as Bába Sáheb or Nána Sáheb which is used by those about him. The later Rájás of Kolhápur are almost invariably referred to by these familiar names.

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Ába Sáheb having left an infant son, arrangements were made to secure the regency for the child's mother to the exclusion of his uncle. The death of the boy shortly afterwards, however, changed the state of affairs, and Shaháji, generally known as Báva Sáheb, the second son of Rája Shiváji, succeeded without dispute, his title being recognized in open Darbár by the Governor of Bombay, who visited Kolhápur at this juncture.

The new Rája was of a character very different from that of his brother and predecessor, wild, reckless, debauched, utterly regardless of truth and honesty, his conduct at times seemed to pass the bounds of sanity. Most of the leading men of the State having taken part in the attempt to exclude him from the regency during his nephew's lifetime, he deliberately set them aside and chose for his officers and associates men of low rank and lower character. With such companions and such counsellors he soon threw off all restraint and embarked on a mad and self-willed career. Justice was unheard of, the rights of property ceased to be respected, and life was utterly insecure. The revenues of the State were alienated to support the profligate extravagance of the Rája and his seraglio, and the friends relations and dependants of the women of the harem. The Rája himself accompanied a favourite servant of his, Sabhána Nikam by name, who was at the head of a gang of highway robbers, on his marauding excursions, and on one occasion he is said to have used the services of this band to plunder his own treasury. The object of this last feat was to get possession of the State jewels, and thus supply himself with funds without the notoriety that would attach to pawning these jewels.

The Rája's conduct soon attracted the attention of the British Government, but in accordance with the policy of the day no notice was taken of it officially so long as the general peace of the country was left undisturbed. This, however, was not long the case. Báva Sáheb, shortly after his accession, increased his forces considerably and during the disturbance that took place in 1824 at Kittur, when Mr. Thackeray, the Political Agent, and some other British officers were killed, his movements excited considerable apprehension. The suppression of the Kittur insurrection checked whatever intention he may have had of acting against the British Government, but he proceeded to use his forces in a way that soon called for the intervention of that power. His own feudatories the chiefs of Kágal and Ichalkaranji[1] were attacked and their *jágirs* overrun, and the Rája marched about with his forces,

[1] The founder of the Ichalkaranji family was a Bráhman clerk named Náro Mahádev, in the service of an ancestor of the Senápati of Kápsi, who bestowed on him the village of Ichalkaranji in *inám*. In compliment to his benefactor the grantee assumed the latter's family name of Ghorpade. Náro Mahádev soon increased in wealth and power, and his fortunes reached their zenith in 1722, when his son was married to the daughter of Báláji Vishvanáth the first Peshwa. This alliance was of immense importance to the chiefs of Ichalkaranji, who were always in consequence supported by the Peshwás, and, though feudatories of the Kolhápur Rájás, were often thereby enabled to assume temporary independence.

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Sháháji, 1821-1837.

sacking towns and plundering and devastating. His own subjects were not the only sufferers from his acts of violence, which extended even to allies and subjects of the British Government. As it was absolutely necessary to put a stop to such proceedings, a force was marched against Kolhápur. The Rája at first meditated resistance, but thought better of it, and in January 1826 concluded a treaty with the British Government. In this engagement the Rája bound himself to reduce his army and refrain from disturbing the public peace, as well as from molesting the Kágal and Ichalkaranji chiefs and others. He also promised to respect the rights of the Sávantvádi State, as well as the rights and privileges of the *inámdárs* and others in the districts of Chikodi and Manoli, the cession of which to the Kolhápur State was formally confirmed by this treaty, which also fully acknowledged 'the independence of the Rája as a Sovereign Prince.'

As soon, however, as the immediate pressure was removed the Rája returned to his former ways, kept the country in a constant state of alarm, and violated the treaty that had just been concluded, so that a force had again to be marched against Kolhápur, and a new preliminary treaty was concluded in October 1827. In this the instances of breach of the former treaty were set forth side by side with the steps the British Government was compelled to take. Thus the Rája, though bound by the former treaty to reduce his army to the peace establishment, had not only raised large forces, but had employed them in disturbing the public tranquillity and committing all sorts of excesses. He was therefore now bound down to keep no more than 400 horse and 800 foot exclusive of garrisons for his forts. The districts of Chikodi and Manoli were resumed by the British Government, and Akivát, a notorious haunt of robbers, was ceded to the latter. The Rája bound himself to pay compensation to the amount of about £15,000 (Rs. 1½ *lákhs*) to those who had suffered from his lawless violence, and agreed to transfer temporarily territory yielding £5000 (Rs. 50,000) for the liquidation of this debt. To secure observance of the present treaty it was stipulated that British garrisons should be received into the forts of Kolhápur and Panhála the expenses of the same being defrayed by the Rája.

With a view to getting this treaty modified, Báva Sáheb proceeded to Poona to see the Governor, accompanied by a force considerably in excess of the number to which he had bound himself to limit his army. After the intentions of Government had been fully explained to him, he still remained on regardless of all hints and intimations that he had better return to his own territory, apparently in the hope of wearying out the Government by his pertinacity. During this period the lawless conduct of himself and his followers made them most unwelcome visitors, until at last an act of violence was perpetrated on a trooper in the British service, and the Rája in fear of the possible consequences left Poona hastily. Untaught by experience, Báva Sáheb renewed on his return to Kolhápur the excesses which had already brought him

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into such trouble, wantonly violated his engagements with the British Government, and disturbed the public tranquillity to such a degree that a force had to be sent against him for the third time. A definitive treaty was concluded on the 24th of October 1827 in which were embodied the provisions of the preliminary treaty made in the previous year, with an additional article empowering the British Government to appoint a chief minister, removable at their pleasure, by whose advice the Rája agreed to be bound in all matters relating to the administration of his State. On this occasion a brigade of British troops was left at Kolhápur to secure the observance of the treaty. After some time, however, this was withdrawn.

During the last ten years of Báva Sáheb's reign he abstained on the whole from such conduct as would necessitate the intervention of the paramount power to preserve the peace, but his rule was what might be expected from a prince of his character. Overwhelmed with debt he never thought of reducing expenditure by legitimate means, but maintained a large standing army and the same expensive style of grandeur as before. As the pay of his troops and officials was issued most irregularly, they helped themselves to whatever they could get. Most of the *sardárs* had to mortgage their estates to the moneylenders and thus became beggared. Money being scarce and land of little value, the Rája alienated an enormous proportion of his territory by grants and *ináms* with which the most trifling services were rewarded. Of course with such a ruler and under such circumstances bribery, favouritism, and pandering to his evil passions were the only means of advancement, and altogether the State was reduced to as miserable a condition as can well be conceived.

The very last act of Báva Sáheb was most characteristic. Under pretence of a pilgrimage to Tuljápur he prepared for a plundering expedition by raising an army of 20,000 men. As he was bound by treaty not to take guns about with him, he concealed his ordnance in carts under leaves and started off. Fortunately for his descendants, however, he was attacked with cholera before he could execute his wild project, and died at a village near Pandharpur on the 28th of November 1837, leaving two sons, Shiv or Shiváji and Shambhu, generally known as Bába Sáheb and Chima Sáheb and two daughters.

Shiváji IV.,
1837-1866.

Bába Sáheb was at once placed on the *gádi*, but being a minor, a council of regency was formed, consisting of his mother, his aunt the Diván Sáheb as she was styled, and four *kárbháris*. The ladies quarrelled, and in the course of six months the Diván Sáheb, being the most energetic and having the strongest followers, managed to get the whole power into her hands. As she blindly followed, in most respects, the system adopted by the late Rája, her rule was not by any means calculated to improve the condition of the State. Indeed, with a population composed of such turbulent elements as that of Kolhápur, and so inured to anarchy and violence, it would have been impossible for a woman to stem,

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even if she had the will to do so, the tide of corruption, oppression, and iniquity. The British authorities made a faint effort to improve matters by getting two of the *kárbháris* dismissed and making use of an *akhbarnavis*[1] as Native agent, but no improvement was thus effected, and at last, in 1843, it was determined to act on the clause of the treaty which empowered the British Government to appoint a minister, and accordingly a respectable Bráhman official, Dáji Krishna Pandit, was selected for the post. Immediately after his arrival, two of his coadjutors were dismissed for peculation and the chief power was thus left uncontrolled in his hands. He at once set about the work of reform, reduced expenditure, and checked to a great extent the illicit gains of the chiefs and officials.

He also seems to have hurt the pride of the latter, and he became most unpopular throughout the State. The Diván Sáheb and her party did not relish the transference of power to a Bráhman interloper, as they considered the new minister to be, and every reform introduced and every abuse checked by the latter raised up for him a host of enemies. A year after his arrival the latent sparks of disaffection burst into a flame, and an insurrection arose which had to be suppressed by British troops. The actual insurgents were the Gadkaris, who have been previously mentioned in this sketch, the permanent garrisons of the hill-forts, but they enjoyed the sympathies, if not the more tangible support, of other classes as well. These men were dissatisfied with an arrangement by which their lands were placed under the supervision of the mámlatdárs of the adjoining sub-divisions. They had always been accustomed to seek redress by mutinying, and they were encouraged to do so on this occasion by the reports which had been carefully disseminated throughout the country of the paucity of British troops in those parts. Accordingly, in July 1844, the garrisons of Sámángad and Bhudargad, in the south of the Kolhápur territory, revolted and shut the gates of the forts.

A force was despatched from Belgaum in the middle of September against Sámángad, while Kolhápur troops were sent against Bhudargad. The British force, after taking the *peta* or sub-division found itself unable to take the former fort by storm, and was obliged to send to Belgaum for siege guns, while the Kolhápur force was worsted in a sally made from Bhudargad. This success of the insurgents brought numerous adherents to their cause and spread the disaffection widely. The *sibandis* or local militia at Kolhápur rose in revolt, confined the minister Dáji Pandit, and set up a government in supersession of that acknowledged by the British. Affairs having now assumed such a serious aspect, corresponding efforts were made for the suppression of the revolt. Reinforcements were sent to the disturbed district, and on the 8th of October General

[1] Literally *akhbarnavis* means a newswriter, a class of official formerly much employed, whose duty it was to report what went on in Native States, and to act as the channel of ordinary communication between the chiefs and the British authorities.

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Delamotte assumed command of the whole force. Three days afterwards four siege guns arrived at Sámángad and were at once put in position. Mr. Reeves the Commissioner then gave the garrison an opportunity of stating their grievance and coming to terms, but as it was found that they only wished to gain time in the hope of getting aid from Kolhápur fire was opened on the fort, a practicable breach was made in a day, and on the following day, the 13th of October, the place was stormed and taken. Colonel Outram at this time joined the camp as Joint Commissioner, and immediately after the fall of Sámángad marched towards Kolhápur with a portion of the force. After much negotiation he, on the 24th of October, obtained the release of Dáji Pandit, and was joined by the young Rája, his aunt and mother, and several of the chiefs and *sardárs*. On this Bábáji Ahirekar, the ringleader of the *sibandi* rising, fled with five hundred of his men to Bhudargad. After considerable delay General Delamotte appeared with his force before this fort. He admitted the garrison to surrender on the 10th of November, and allowed himself to be detained at one gate while Bábáji and his party escaped by another and took refuge in Panhála. Shortly afterwards Colonel Ovans, who had been appointed Commissioner, was captured by the insurgents while proceeding to take up his appointment, and confined in the same place. General Delamotte therefore marched thither, and on the 25th of November appeared with his whole force before Panhála, accompanied by the Commissioner Mr. Reeves and Colonel Outram. The garrison were called on to release Colonel Ovans and surrender at discretion or take the consequences. With the first of these demands they complied in the hope of obtaining favourable terms, but as they refused to surrender the attack commenced. On the 27th of November the *peta* was taken. The batteries opened on the 1st of December, a breach was made in a few hours, and in the afternoon the place was stormed and taken. The garrison attempted to escape into the neighbouring fort of Pávangad, but were followed so closely by the British troops that this fort also was taken on the same day. During the storm Bábáji and some of the other leaders were killed and a large number of prisoners were taken.

Almost immediately after the fall of Panhála a force was despatched under Colonel Wallace against the fort of Rángna, which was evacuated by the garrison a day or two after his arrival. Vishálgad was about the same time surrendered, and this put an end to military operations, as far as Kolhápur was concerned, the scene of hostilities being then transferred to Sávantvádi.

The captured forts were then dismantled and steps taken to secure the future tranquillity of the country.

Among the measures adopted for the administration of Kolhápur was the appointment of a British officer as Political Superintendent. Previously to this the political supervision of the territory had been vested, first in the Principal Collector of Dhárwár, and afterwards in the Collector of Belgaum, who was also Political Agent in the Southern Marátha Country. Experience however

showed that Kolhápur required the undivided attention of a British officer on the spot, and Captain D. C. Graham of the Bombay Army was appointed first Political Superintendent. He had a difficult task before him. The Principality was overwhelmed with debt, as, in addition to the debts incurred by its rulers, the cost of suppressing the insurrection was charged to Kolhápur, and had to be paid to the British Government by instalments. Education was almost unheard of, and the arrangements for the administration of justice were very imperfect. There were a large number of persons, too, in the State who despised any other occupation but that of carrying arms, and who, if left unemployed, would form a class dangerous to the community. Such persons were provided with occupation by being enlisted in a local corps which was raised and disciplined by British officers, and which has on more than one occasion done good service. Arrangements were made to liquidate by degrees the debts of the State, and the administration was carried on as economically as was consistent with due provision for the requirements of justice and education.

The work begun by Captain Graham was carried on by his successors, and the annals of Kolhápur during this period, if dull, as uneventful annals generally are, yet present a picture of continued progress. Under the steady firm government that was established, peace and order prevailed and the anarchy and disorder that had once characterised the place became a tradition of the past.

The stability of this improved state of affairs was severely tested in 1857, when the Twenty-seventh Regiment Native Infantry, which was then stationed at Kolhápur, followed the example of the Bengal Army, and mutinied. The Kolhápur local corps remained staunch on this occasion, and the mutineers receiving no support either from them or from the townspeople fled towards Ratnágiri, murdering, on the way, three of their European officers who had escaped when the mutiny broke out, but who unfortunately took a road that brought them in contact with the mutineers. Some time after this there was an abortive attempt at a rising in Kolhápur. A number of men marched into the town one day and took possession of the palace and the gates of the fort. Troops were immediately marched from the camp to the town, but found, on their arrival, that little remained for them to do, the ringleader of the insurgents having been shot by a guard of the local corps on duty at the palace, after which his followers only thought of making their escape.

During the mutiny of 1857-58 the Rája was considered to have remained staunch and loyal to the British Government, but his brother Chima Sáheb was charged with treason and deported to Karáchi, where he died a few years ago. The Government marked their sense of the Rája's loyalty by conferring on him the Order of the Star of India and granting a *sanad* of adoption. He was further, at the end of 1862, vested with the administration of his Principality, a new engagement being entered into defining his

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Rájárám II., 1866-1870.

powers and providing for the liquidation of the debt still due to the British Government.

Bába Sáheb did not long enjoy his powers, as he died in August 1866. A son that he had by his wife, the daughter of the Gáikwár of Baroda, had died some time previously; so, being without issue, he adopted on his death-bed Nágojiráv, the son of his eldest sister, who had been married to a member of the Pátankar family, and had died not long afterwards. Nágojiráv, who received on his adoption the name of Rájárám, was about sixteen years of age at the time of the Rája's death and had received some education. When the adoption was sanctioned by the Paramount Power, and he was formally recognized as Rája, arrangements were at once made to finish his education and give him as complete a training as was possible under the circumstances. With this view a special Assistant to the Political Agent was appointed, who, in addition to his other duties, was entrusted with the supervision of the Rája's education and training, the actual work of tuition being carried on by a Pársi graduate of the Bombay University. Care was taken to isolate the young prince as much as possible from the noxious influences that ever lurk about a native palace, and he resided in a bungalow near the Residency, except on special occasions. Being of a very amiable disposition, and most anxious to improve himself his preceptors found their task comparatively easy, and on the few occasions when the Rája appeared in public he created a most favourable impression. As he expressed a strong wish to visit Europe, it was thought advisable that he should proceed there before attaining his majority, and accordingly, in May 1870, he left Bombay, accompanied by his guardian Captain, now Lieutenant Colonel, E. W. West, his tutor, and a few native servants. He was presented to the Queen not long after his arrival in London, and made the acquaintance of many of the leading men of the day. He spent altogether five months in seeing the wonders of London and other great cities and in making trips to Scotland and Ireland, enjoying himself thoroughly and winning golden opinions everywhere. On the 2nd of November he left England for the Continent en route to India. He unfortunately met with some very cold weather while proceeding from Munich to Innsbrück, and was laid up, in consequence, at the latter place. He was afterwards taken on to Florence, where the best medical advice was procured for him, but a sudden collapse took place on the 30th of November, and he breathed his last to the great grief of all who knew him. His remains were burnt, according to the rites of the Hindu religion, on the banks of the Arno, at a spot beyond the Cascini, now marked by a cupola and a bust of the deceased, and the ashes were collected afterwards and taken to the Ganges by his attendants.[1]

Shiváji V., 1870-1883.

As Rájárám left no issue, his widows were allowed to adopt and the choice of the family fell on Náráyanráv son of Dinkarráv

[1] A diary kept by the Rája during his residence in Europe was after his death edited by Captain, now Lieut.-Colonel, West and published by Smith and Elder of London

Bhonsle, a member of the same branch of the family as that from which the adoption was made in 1760 as narrated above. The choice was approved by Government and in October 1871 the boy, then in his ninth year, was formally adopted, receiving on the occasion the name of Shiváji. Arrangements were made for the education of the minor prince under the guardianship of Mr. Hammick, a member of the Civil Service and everything progressed fairly up to 1879, when unfortunately His Highness' mind began to show signs of failing and he had to be withdrawn from the Rájkumár College at Rájkot, where he had been prosecuting his studies. In spite of the careful treatment of the several distinguished medical officers and the kindly offices of the guardians, his condition gradually became worse. In January 1882 a committee of medical officers appointed by Government examined His Highness. As the committee pronounced His Highness' malady to be incurable it became necessary for Government to appoint a form of administration during his disability. Accordingly in March 1882 under a Government Resolution the affairs of the Kolhápur administration were transferred to a Regency Council. The Regent, the Chief of Kágal, is assisted by a Council of three, the Diván, the Chief Judge, and the Chief Revenue Officer.

Sháhu (the present Rája).

On the 25th of December 1883 Shiváji Chhatrapati Mahárája died at Ahmadnagar where he was removed for the benefit of his health. As the Rája died without issue, their Highnesses the Ránis of Kolhápur, with the approbation of Government, selected Yashvantráv *alias* Bába Sáheb, the eldest son of the Regent, the chief of Kágal, to fill the vacant throne, and accordingly on the 17th of March 1884, under the style and title of Sháhu Chhatrapati Mahárája, he was adopted by Her Highness Anandibái Sáheb, the widow of the late Shiváji Chhatrapati. As the new Mahárája is only ten years old, the affairs of the State continue to be conducted by the Regency Council. The Rája of Kolhápur is entitled to a salute of nineteen guns and holds a patent or *sanad* of adoption. The military force of the State consists of 544 regular infantry, 156 irregular cavaly called red-coat *risála* and 486 police.

Of the eleven feudatories subordinate to Kolhápur four are important, the chiefs of Vishalgad, Bávda, Kágal, and Ichalkaranji.[1] The chief of Vishálgad, styled Pant Pratinidhi, is a Deshasth Bráhman and his family name is Jaykar. His head-quarters are at Malkápur twenty-eight miles north-west of Kolhápur. He pays *nazar* or presents to the Kolhápur State on the occasion of a succession and an annual contribution of £500 (Rs. 5000) on account of service. The chief of Bávda, styled Pant Amátya, is a Deshasth Bráhman and his family name is Bhádanekar. He resides at

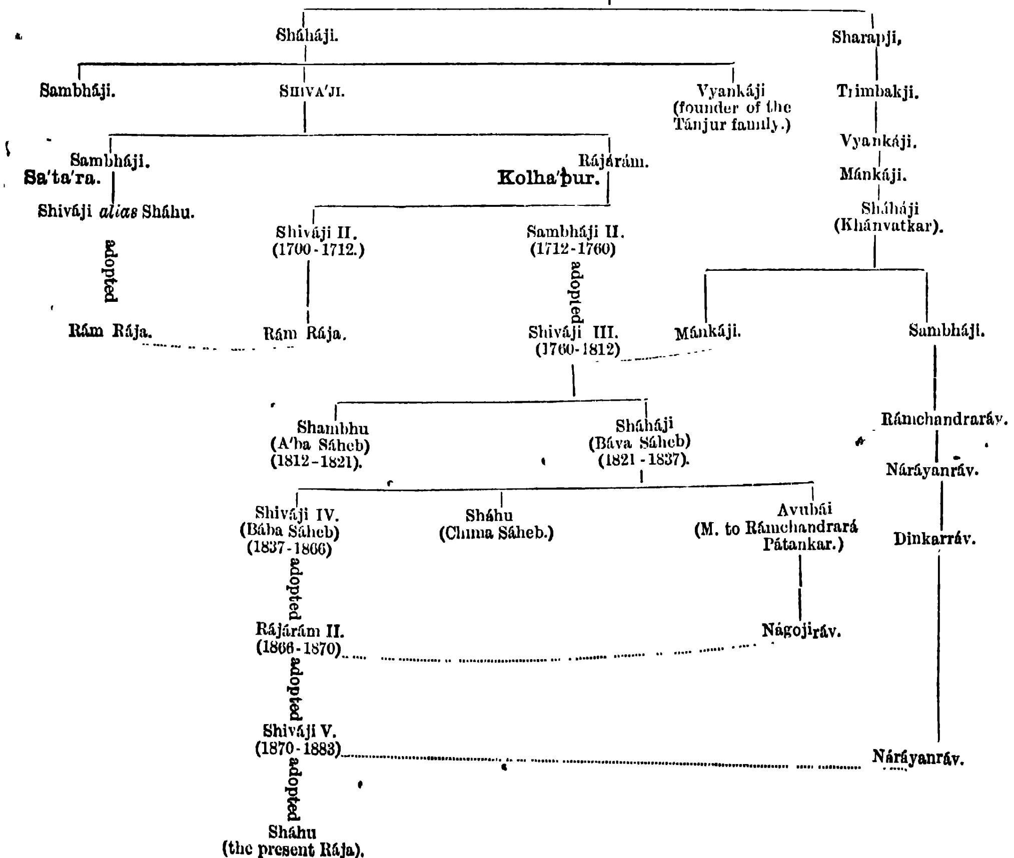
[1] The titles of the eleven feudatories are: Pant Pratinidhi or chief of Vishálgad, Pant Amátya or chief of Bávda, Senápati or chief of Kápshi, Sarjeráv Vajarat Máb or chief of Kágal, Ghorpade or chief of Ichalkaranji, Sena Kháskhel or chief of Torgal, Amir-ul-Umráv or chief of Datvad, Himmat Bahádur, Sarjeráv Deshmukh of Kágal, Sar Lashkar Bahádur, and Pátankar.

Chapter VII.
History.
Maráthás.
Sháhu, (the present Rája).

Kolhápur. The Pant Amátya pays *nazar* or presents to the Kolhápur State on the occasion of a succession and an annual contribution of £342 (Rs. 3420) on account of service. The chief of Kágal, styled Sarjeráv Vajarat Máb, is a Marátha by caste and his family name is Ghátge. He resides at Kolhápur and pays *nazar* or presents to the Kolhápur State on the occasion of a succession and an annual contribution of £200 (Rs. 2000) on account of service. The chief of Ichalkaranji, styled Ghorpade, is a Konkanasth Bráhman and his family name is Joshi. His head-quarters are at Ichalkaranji about eighteen miles east of Kolhápur. He is a first class *sardár* of the British Government for rank and precedence only, and has lately been permitted to pay a separate visit to the head of the Government. The Ghorpade pays *nazar* or presents to the Kolhápur State on occasion of a succession and an annual contribution of £200 (Rs. 2000) on account of service.

The following is a genealogical table of the Kolhápur Rájás :

Kolhápur Family Tree.



CHAPTER VIII.

THE LAND.

STAFF, 1844-1884.

UNDER the treaty of 1827 the British Government acquired the right of appointing a minister to the State. For nine years this right remained in abeyance. In November 1837, on the death of Sháháji Chhatrapati also called Báva Sáheb Mahárája, the British Government found it necessary to make arrangements for the administration of the State during the minority of Rája Shiváji IV. also called Bába Sáheb Mahárája. It was at first deemed advisable to support the administration that was acceptable to the persons of greatest influence in the State. The *sardárs* or nobles had mostly attached themselves to one or other of two rival parties, one headed by the mother of the young prince and the other by the widow of his father's brother. As the attempts of both parties to form administrations equally failed, in 1844, on the recommendation of Mr. Townsend the Political Agent Southern Marátha Country, Dáji Krishna Pandit, the *daftardár* or native assistant to the Collector at Dhárwár, was placed at the head of the regency, and shortly after he was made sole minister of the State. Dáji Krishna's first step was to reduce the number of sub-divisions or *mámlás*. He divided the territory[1] into six sub-divisions or *petás* and two petty divisions or *thánás*, a distribution which has since remained almost unchanged.[2] Over each of the sub-divisions or *mámlás* an officer termed *mámlatdár* was appointed with revenue criminal and civil powers on a monthly salary of £10 (Rs. 100). Besides the sub-divisional and petty divisional officers, a *nyáyádhish* or judge on a monthly pay of £20 (Rs. 200) was placed in charge of the magisterial department, and a *kotvál* or police officer on £5 (Rs. 50) a month was appointed to conduct the police of the town of Kolhápur. The discontent which these measures caused among the *gadkaris* or fortsmen, led, in 1845, to the appointment of Major D. C. Graham of the 28th Regiment N. I. as Political Superintendent to administer the affairs of the State during the minority of the prince, the minister Dáji Pandit continuing to work independently as the chief *kárbhári* or minister of the State.[3] In 1848 the civil functions of the *mámlatdárs* were transferred to a *sadar amin* on £15

[1] Exclusive of the four feudatory states Vishálgad, Bávda, Kágal, and Ichalkaranji with its petty division of Ajra.

[2] The present (1884) sub-divisions are Karvir, Panhála, Shirol, Alta, Gadinglaj, and Bhudargad, and the petty divisions are Ráybág under Shirol and Katkol under Gadinglaj.

[3] There was besides a *jaminis* on a monthly pay of £6 10*s*. (Rs. 65), who examined the *mámlatdárs'* accounts and aided the minister in all financial matters ; a *chitnis* or secretary on a monthly pay of £10 (Rs. 100) to conduct the correspondence ; and a treasurer on £10 (Rs. 100) who had in addition to his duties the charge of the Rája's *khásgi* or personal department.

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STAFF,
1844-1884.

(Rs. 150) a month, and two *munsifs* each on £7 10s. (Rs. 75), who were immediately under the Political Superintendent. In 1858 the State or *darbár* establishments were revised. The post of chief *kárbhári* or minister was abolished, and the State or *darbár* work was conducted under the direct supervision of the Political Superintendent, aided by a *daftardár* on £25 (Rs. 250) a month. In addition a European Assistant and a Native Deputy Political Superintendent on £25 (Rs. 250) a month were appointed. One of the duties of these two officers was to superintend the work of the *mámlatdárs*. The treasurer's monthly pay was reduced from £10 (Rs. 100) to £9 (Rs. 90), but he was allowed an extra sum of £6 (Rs. 60) a month for the work of the *khásgi* or personal department. In 1861 the title of the Political Superintendent was changed to Political Agent and that of the Deputy Political Superintendent to Native Agent; and the State correspondence began to be carried on in the name of Mahárája Chhatrapati that is the Rája. In 1862 the post of *daftardár* was abolished and a State *kárbhári* or minister on £50 (Rs. 500) a month was appointed to aid the Rája in managing the revenue department. In November 1863 the whole administration was entrusted to the Rája Bába Sáheb Mahárája who ruled until his death in August 1866.

During the minority of Bába Sáheb's successor, Rájárám Mahárája,[1] the State again came (1866) under the direct management of the Political officer. In 1867 a European officer styled guardian to the Rája and Assistant Political Agent, Kolhápur, was appointed and entrusted with the direct control of the *khásgi* or personal department. Appellate powers were given to the Political Agent and, on the death of the *kárbhári*, an assistant *kárbhári* or minister on £25 (Rs. 250) a month was temporarily appointed. In 1870 a new *kárbhári* or minister on £70 (Rs. 700) was appointed.[2] In 1874 two district officers, on a monthly pay of £25 (Rs. 250) each, were appointed, one for the northern division and the other for the southern division, with powers and functions corresponding to those of district deputy and assistant collectors in British districts. In 1882 the malady under which the Rája suffered, led to the transfer of State affairs to a council of regency appointed under Government Resolution of March 1882. The Council consists of the Regent, the *Diván* or Minister, the Chief Judge, and the Chief Revenue Officer. The pay of the Chief Revenue Officer is £60 (Rs. 600) a month, and his office corresponds with that of the Revenue Commissioner in British districts. He has an assistant on a yearly pay of £300 (Rs. 3000); a *daftardár* on £300 (Rs. 3000) who is in charge of the financial and revenue accounts and of the *huzur* or head-quarters treasury and is assisted by a *náyab daftardár* on £90 (Rs. 900); two district officers, one for the northern and the other for the southern

[1] In May 1870 H. H. Rájárám Mahárája proceeded to Europe and on his way back to India died at Florence on the 30th of November 1870. On the 23rd of October 1871 the dowager Ráni adopted with the sanction of the Government of India a boy from the Bhonsle family as heir and successor to the Kolhápur *gádi*, who was called Shiváji V.

[2] The minister's monthly salary was raised from £70 (Rs. 700) in 1870 to £80 (Rs. 800) in 1874 and to £100 (Rs. 1000) in 1880.

STAFF, 1884.

division, who receive a yearly pay of £300 (Rs. 3000) each and correspond to assistant or district deputy collectors in British districts; a treasurer on £180 (Rs. 1800) in charge of the head-quarters treasury, and a record-keeper on £90 (Rs. 900) in charge of the head-quarters records. Each of the six fiscal sub-divisions is under an officer styled *mámlatdár* whose yearly pay varies from £120 to £210 (Rs. 1200-2100). Two of the sub-divisions have a subordinate petty division under an officer styled joint-officer. Their yearly pay is £54 (Rs. 540) and £48 (Rs. 480) and they correspond to the *mahálkaris* in British districts.

Village Officers.

In revenue and police matters, the charge of the 1079 State and alienated villages is entrusted to 1377 headmen or *pátils*, of whom seven are stipendiary and 1370 hereditary. Of the stipendiary headmen, three perform police duties only and four police and revenue duties. Of the hereditary headmen, 347 perform revenue, 327 perform police, and 696 perform revenue and police duties. The headmen's yearly emoluments consist partly of cash payments and partly of land grants. The cash emoluments vary from £4 16*s.* to £9 12*s.* (Rs. 48-96) and average £6 14*s.* (Rs. 67). Of £9276 (Rs. 92,760) the total yearly charge on account of village headmen £1962 (Rs. 19,620) are paid in cash and £7314 (Rs. 73,140) are met by grants of land. To keep the village accounts, draw up statistics, and help the village headmen, there is a body of 693 village accountants, of whom twenty-four are stipendiary and 669 are hereditary. Each accountant has an average charge of about two villages, containing about 1155 people and yielding an average yearly revenue of about £374 (Rs. 3740). Their yearly pay averages about £9 12*s.* (Rs. 96). It amounts to a total cost of £6676 (Rs. 66,760).

Village Servants.

Under the headmen and accountants are the village servants with a total strength of 5266. These men are liable both for revenue and for police duties. They are Musalmáns, or Hindus generally of the Koli, Mhár, and Máng castes. The total yearly grant for the support of this establishment amounts to £13,791 (Rs. 1,37,910), averaging £2 12*s.* (Rs. 26) to each man or an average cost to each village of £12 14*s.* (Rs. 127). Of this charge £13,484 (Rs. 1,34,840) are met by grants of land and £307 (Rs. 3070) are paid in cash.

The average yearly charge of village establishments may be thus summarised:

Kolhápur Village Establishments, 1884.

	£.	Rs.
Headmen	9276	92,760
Accountants	6676	66,760
Servants	13,791	1,37,910
Total ...	29,743	2,97,430

TENURES.

Kolhápur land tenures belong to three main classes, alienated or *inám*, State or *sheri*, and personal or *rayatvár*. Alienations are of two kinds, *ináms* or assignments of land or land revenue and *nemnuks* or cash allowances. Each of these has four varieties, charitable or *dharmádáya* and other personal grants, temple grants

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Tenures.

or *devasthán*, political grants, and grants for non-military service. Most alienations were made between 1618 and 1838. At present (1884) nearly half of the Kolhápur territory is alienated to feudatories, *saranjámdárs*, *sardárs*, petty *inámdárs*, and servants.[1] The State or *sheri* lands are the Rája's personal holdings. In 1881-82 they covered an area of 5811 acres assessed at £2346 (Rs. 23,460) and yielding a rental of £3723 (Rs. 37,230). These lands are managed by the district revenue officers who let them to the highest bidder for a term of years. Of the individual or *rayatvár* tenure the chief varieties were *mirási* or hereditary under which so long as the holder paid his fixed rental he could not be ousted; *upri* or casual under which at the end of one or two years the land might be given to a fresh holder; *chál khand* under which the holder paid something more or less than the fixed *bigha* rate; and *vatani* or *pálak rayatvár* that is hereditary proprietary under which hereditary officers such as the village headman or *pátil*, the village accountant or *kulkarni*, the district superintendent or *deshmukh*, and the district accountant or *deshpánde*, held lands at something less than the usual rate of assessment.

Of other tenures were *makta khand* or contract sum, the holder under which paid a certain sum of money or a certain quantity of grain without reference to the usual rate of assessment; *kaul* or *istáva*, that is lease tenure, under which arable waste was given to be brought under tillage at a certain rent for a certain number of years, either unvarying under a simple *kaul* or gradually rising under an *istáva kaul* or increasing lease; *bhág jamin* or share-land under which the holder paid to the State half, one-third, or one-fourth of the produce of the land; *kardáva jamin* under which the holder was paid a fixed sum, while the land remained in the possession of the State which was responsible for its tillage; *sanadi jamin* or deed-land under which land was granted for service, but in the accounts was not shown in the grantee's possession but as a debit to service; *makta* or contract, under which villages were farmed for fixed amounts to be paid to the State without regard to the amount of revenue realised by the contractor who, however, had no authority to transfer or in any way dispose of the lands in the possession of permanent holders; *khoti* apparently originally lump sum under which the rents of a village were not collected from the individual holders, but in a lump from the contractor or *khot*, who, except lands in the possession of permanent holders, was allowed to transfer or in any other way dispose of village lands.

Besides the lands which came under these tenures, some were given for tillage by public auction to the highest bidder. In hilly tracts, under the system known as *kumri*, patches of land were tilled by landholders according to their convenience. After the crops were sown the patches were inspected by State servants with the aid of a jury

[1] As many of the alienations were held under doubtful titles, the necessity of inquiring into them was admitted at an early period of British management. The work of this inquiry was taken up by Major Graham the first Political Superintendent of Kolhápur.

of respectable landholders and hereditary officers of the village to which the lands belonged, and part of the produce was fixed as the State share.

CESSES.

Besides the regular assessment, various taxes were imposed on the land. These cesses were generally called *pattis* and *bábtis*. When these extra taxes were first imposed, they were said to be for a time to meet some special State requirement; once introduced they were never abolished and continued permanent taxes blended with the ordinary land revenue.[1]

REVENUE HISTORY, 1708-1884.

The revenue history of Kolhápur falls under three periods. The first of 136 years between the establishment of the Kolhápur State in 1708 and the direct interference of the British Government in 1844 when a State *kárbhári* or minister was appointed to administer the State; the second of twenty-three years between the appointment of a minister in 1844 and the introduction in 1867 of the regular revenue survey settlement; and the third is between 1867 and 1884.

1708-1844.

Of the changes in the land management during the first period (1708-1844) little is known. Most of the old records have been either burnt or otherwise destroyed. From such sources of information as remain, it seems that in early times the arable lands of each village were divided into separate holdings and a rate fixed on each holding. In the beginning of the eighteenth century when Kolhápur became the head-quarters of a separate Marátha State the system founded by Shiváji the Great was completely carried out. The affairs of the State were conducted by the prince with the aid of a council styled *rájmandal* of eight ministers or *ashtapradhán*. During this (1708-1844) period Kolhápur was almost ceaselessly engaged in war with the neighbouring chiefs. No record of the condition of the people or of the country at that time has been traced. In theory the village constitution and the duties of the hereditary village officers were the same as they now are. In practice village officers had much more power than they have now. In the troubles and irregularities of those times there was no constant steady pressure of higher authority. The village officers were left to use their influence as they chose. They transferred lands without authority, changed village accounts to suit their purpose, and practised many forms of oppression and tyranny. The hereditary village officers were the sole managers of their villages, and the weal and woe of the landholding villagers rested in their hands. No uniform system for collecting the revenue was in force and the means employed in recovering arrears were generally oppressive and cruel. The lands

[1] The chief of these cesses, some of which were received in kind, were: *gavat veth*, a grass-cutting cess; *patál patti*, a tax on forage; *jone patti*, a tax on timber; *mirás patti*, a tax on hereditary land; *kot patti*, a fort tax; *urus* and *pir patti*, a fair cess; *sádilvár patti*, a contingent cess; *tupvargat*, a butter cess; *jhád patti*, a roadside tree cess; *taushi* and *bhopla patti*, a cucumber and gourd cess; a pondwater cess; a grain-carrying cess; *maslat patti*, a jury cess; *vargat patti*, a revenue cess; *tola patti*, a deficiency cess; *Rángna patti*, a cess to keep up the Rángna fort; *galla patti*, a grain cess; *jágri patti*, a sugar cess; a maize ear cess; and *mogham patti*, a vague cess. Some of these cesses are still (1884) levied in alienated and unsurveyed villages.

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REVENUE HISTORY.
1708-1844.

were divided into sixteen classes: *kálvat* or black; *khári* or brackish (soft); *máni* or blackish (hard); *támbola* or red (first sort); *támbad* or red (second sort); *mala* or land irrigated by a river; *mali* or alluvial land; *gervat* or black soil mixed with stones; *mál* or upland; *bhát* or rice; *malkat* or land situated at the village boundary; *barad* or rice ground left after yielding a crop of plantlets to rest for the next year; *regad* or black soil mixed with sand; *masár* or black; *bágáyat* or garden; and *chunkhad* or land mixed with mortar. The *bigha* rates of assessment varied from 7⅞*d.* to £3 1*s.* (5¼ *as.* to Rs. 30½) for dry-crop lands, and from 8*s.* to £5 8*s.* (Rs. 4 - 54) for garden lands.[1]

Assured possession and enjoyment of land seems to have been unknown. The terms of *sanads* or land grants and other records seem to show that any land under whatever tenure it was held might be taken from its owner and granted to some one else. Instances are known in which hereditary holders of lands or *mirásdárs* were summarily ousted to make room for favourites of the prince or even of influential State servants. Lands were granted in *inám* or rent-free by a *mámlatdár* or even by hereditary village officers. Many land grants were made in return for presents or *nazars* of cash, horses, weapons, gardens, articles of curiosity, or other objects held in special

[1] The details are:

Kolhápur Dry-crop Bigha Rates.

Rs. a.	Rs. a.	Rs a.	Rs. a.	Rs a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
30 8	20 4⅛	15 10	13 0	10 12	8 7	6 6	4 14½	2 8
30 4	20 2	15 6½	12 12	10 10 7/12	8 6	6 5½	4 14	2 4
28 12	20 0	15 4⅛	12 10	10 10	8 4	6 5¼	4 11	2 0½
28 6	19 8	15 4	12 8	10 9	8 2	6 5	4 10	2 0
28 0	19 4	15 2	12 7	10 8 1/12	8 0	6 4	4 8½	1 15½
27 0	19 0	15 1½	12 6	10 8	7 14	6 3⅓	4 8	1 13
25 0½	18 15	15 0	12 5½	10 6½	7 12¼	6 2	4 6	1 12
25 0	18 14	14 12	12 4	10 6¼	7 12	6 0	4 4	1 10
24 11	18 12	14 10½	12 3	10 4	7 11	5 14	4 2	1 8
24 8	18 10	14 8½	12 1½	10 0	7 8¾	5 13¼	4 1¾	1 4
24 0	18 9	14 8	12 1	9 12	7 8	5 13	4 0	1 3
23 1	18 6¾	14 6	12 0	9 9	7 7	5 12	3 14¾	1 2
22 10	18 2	14 5	11 15¼	9 8	7 4	5 11 1/12	3 14½	1 0
22 9	18 0	14 0	11 15	9 6	7 2½	5 10¼	3 12	0 15
22 8	17 10	13 12	11 12	9 5	7 2	5 10	3 10	0 12
21 12	17 8	13 10	11 8	9 4	7 1⅔	5 8 5/12	3 8	0 10¾
21 11	17 0	13 9¾	11 7	9 1	7 0	5 8	3 6	0 8
21 10	16 15¼	13 9½	11 5¾	9 0½	6 15½	5 7¼	3 5	0 6
21 9½	16 14	13 8	11 4 7/12	9 0	6 13	5 7	3 2	0 6¾
21 8	16 10	13 5	11 4	8 14¼	6 12	5 6	3 0	0 5¼
21 0	16 8	13 4	11 1¾	8 12	6 11	5 4	2 14	...
20 10	16 2	13 2¾	11 1	8 11	6 10½	5 2	2 13¾	...
20 8	16 1⅔	13 2	11 0	8 10	6 10	5 1	2 13	...
20 7	16 0	13 1¾	10 14	8 9¼	6 9¼	5 0 5/12	2 12	...
20 4½	15 14	13 1	10 13	8 8	6 8	5 0	2 10	...

Kolhápur Garden Bigha Rates.

Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
54	28	18	12¼	10⅝	8⅛
50	25¼	16¼	12⅛	10½	8
48	25	15⅝	12	10¼	7½
47	22½	15	11½	10	7
45	20¾	14	11¼	9	6
32½	20⅝	13½	11	8¾	5
31¼	20	13⅛	10⅞	8½	4
30	18½	[illegible]	10¾	8¼	..

Chapter VIII.

The Land.

Revenue History.

value by the prince. Several petty land grants were made by Sháháji or Báva Sáheb Maháráj between 1834 and 1837. The lands granted in *inám* were generally arable waste which the prince was anxious should be brought under tillage. As a rule no land was granted rent-free or on a quit-rent without a present or *nazar*. The land management was without system. The regular revenue constantly fell short of the State needs and special cesses had to be levied to make good the balance. Many departments were in charge of petty officers styled *mámlatdárs*, who had under their control a certain number of villages, the revenue of which they collected and applied to the expenditure of the departments with which they were entrusted.

1844-1867.

The first change introduced by the State manager or *kárbhári* appointed by Government in 1844 was to reduce the number of the fiscal sub-divisions. The officers who, with the title of *mámlatdárs*, were placed in charge of these new groups, were ordered to work, as far as possible, in accordance with the system in force in British districts. Waste lands were gradually brought under tillage and material improvements were made in the system of settling and of collecting the State demands. Under Dáji Pandit (1844 - 1854) no change was made in the land tenures or in the rates of assessment.. In 1862 it was found that in many cases landholders had larger areas of land than were shown in the accounts, that the lands were not properly classified, and that the rates of assessment were not fixed on any uniform system. These defects, combined with a great rise in grain prices, showed that a fresh survey and general revision of rates were necessary. In 1864 a rough measurement and classification of lands called *dágvári*, and revision of rates were begun by the State minister Rámráv. The work continued till 1866 when it was stopped by the death of the prince. The rates introduced under this survey varied from 6*d*. to £2 5*s*. (Rs. ¼ - 22½) a *bigha* in dry-crop lands and from 6*s*. to £4 7*s*. 6*d*. (Rs. 3 - 43¾) a *bigha* in garden lands.[1] The result of these revised rates was an increase in the revenue of about £17,500 (Rs. 1,75,000) or twenty-five per cent.[2]

[1] The details are : *Kolhápur Dry-Crop Bigha Rates, 1864 - 1866.*

Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	As.
22½	15	11¼	10	8	6 9/16	5⅜	3 7/16	2⅝	1 9/16	10
21¼	13¾	11	9⅜	7 21/32	6¼	5	3⅛	2 3/16	1⅛	5
18¾	12 13/16	10¾	8¾	7½	6	4 11/16	2¾	2	1¼	4
16½	12¼	10⅝	8¼	7	5 13/16	4	2 11/16	1⅞	15/16	...
15⅝	11⅞	10 1/16	8⅛	6 11/16	5½	3¾	2½	1¾	23/32	.

Kolhápur Garden Bigha Rates, 1864 - 1866.

Rs.	Rs.	Rs.	Rs.
43¾	30	12	3
40	25	10	...
35	20	9	...
30½	15	6	...

[2] Compared with 1862-63 the total land revenue collections in 1867-68 showed a rise from £70,077 (Rs. 7,00,770) to £89,878 (Rs. 8,98,780) or 28¼ per cent. Of this increase of nearly two *lákhs* of rupees, about 1¾ *lákhs* or £17,500 may be said to be due to the new rates.

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The Land.
REVENUE HISTORY.
1867-1884.

Further experience of this *dágvári* survey showed that, though an improvement on the former state of affairs, it was not based on any scientific system or conducted by competent men. Colonel G. S. A. Anderson the Political Agent, himself an old survey officer, applied to Government to sanction the introduction of the regular revenue survey into the Kolhápur territory; and his proposal was sanctioned in November 1867. Since then the survey has been carried on under the control and superintendence of the Survey Commissioner. Excepting Bhudargad all the sub-divisions have been surveyed and settled. Of the four feudatory States, Kágal and Ichalkaranji have been surveyed and settled, and the work is in progress in Vishálgad and Bávda. Most of the old forms of individual or *rayatvár* tenure have merged in the revenue survey tenure and extra petty taxes have ceased in those parts where this survey has been introduced and completed. The immediate results of the survey were the resumption of encroachments in alienated and other lands, and the occupation of arable waste, by which the revenue has been increased from year to year. Apart from the survey the revenue has also been increased by the resumption of alienations under the rules of the Alienation Inquiry. Compared with 1867-68, the collections in 1881-82 show an increase from £89,878 (Rs. 8,98,780) to £117,777 (Rs. 11,77,770) or a rise of thirty-one per cent.[1] The details of the survey settlement in each group are:

SURVEY.
Ichalkaranji, 1869-70.

In the Ichalkaranji feudatory state, survey measuring was begun in 1865 and finished in 1867 and classing was begun in 1868 and finished in 1869. The survey rates were introduced into eleven villages in 1869-70. They were arranged in six classes with highest dry-crop acre rates of 7*s.* 6*d.* (Rs. 3¾) for Ichalkaranji; 6*s.* 6*d.* (Rs. 3¼) for four villages close to Ichalkaranji in the Panchganga valley; 5*s.* (Rs. 2½) for three villages, two of them beyond Nipáni and one near Ichalkaranji but not in the Panchganga valley; 4*s.* (Rs. 2) for one village to the west of Nipáni on the hills; 3*s.* 6*d.* (Rs. 1¾) for one village far away to the north-east and near the Tásgaon sub-division in Sátára; 2*s.* 6*d.* (Rs. 1¼) for one village far to the east and near the Athni sub-division in Belgaum. The collections in the first year of settlement £7062 (Rs. 70,620) showed an increase of 2·06 per cent over the collections £6919 (Rs. 69,190) of the year before the settlement. Under the survey rates the

[1] The details are: *Kolhápur Land Revenue, 1846-1881.*

YEAR.	Collections.	YEAR.	Collections.	YEAR.	Collections.	YEAR.	Collections.
	Rs.		Rs.		Rs.		Rs.
1846-47 ...	4,65,580	1855-56 ...	4,97,310	1864-65 ...	9,03,950	1873-74 ...	10,13,550
1847-48 ...	4,40,450	1856-57 ...	5,22,820	1865-66 ...	8,84,390	1874-75 ..	10,92,700
1848-49 ..	4,74,730	1857-58 ...	6,46,430	1866-67 ...	8,61,970	1875-76 . .	10,15,540
1849-50 ...	4,30,060	1858-59 ...	7,15,100	1867-68 ...	8,98,780	1876-77 ...	10,43,020
1850-51	4,36,180	1859-60 ...	9,46,610	1868-69 ...	10,80,360	1877-78 ...	10,98,120
1851-52 ..	5,31,980	1860-61 ...	8,18,790	1869-70 .	10,08,250	1878-79 .	10,02,820
1852-53 ...	4,85,060	1861-62 ...	7,00,200	1870-71 ..	10,10,400	1879-80 ...	12,83,530
1853-54 ..	4,60,570	1862-63 ...	7,00,770	1871-72 ...	10,22,380	1880-81 .	12,29,300
1854-55 ...	4,40,390	1863-64 ...	8,[illegible],760	1872-73 ...	9,83,100	1881-82 ...	11,77,770

collections rose from £7062 (Rs. 70,620) in 1869-70 to £7421 (Rs. 74,210) in 1881-82. The details are:

Ichalkaranji Revenue, 1868-1882.

YEAR.	Collections.	YEAR.	Collections.
	Rs.		Rs.
1868-69 ...	69,193	1875-76 ...	71,329
1869-70 ...	70,616	1876-77 ...	70,550
1870-71 ...	71,205	1877-78 ...	71,977
1871-72 ...	71,085	1878-79 ...	72,418
1872-73 ...	70,838	1879-80 ...	73,392
1873-74 ...	71,267	1880-81 ...	75,049
1874-75 ...	71,394	1881-82 ...	74,212

Kágal, 1870.

In the Kágal feudatory State, survey measuring was begun in 1866 and finished in 1868 and classing was begun in 1868 and finished in 1869. Survey rates were introduced in 1870. Of forty-six villages thirty-four were State and twelve were alienated. They had an area of 82,390 acres or 129 square miles with 49,064 people or 380 to the square mile. The estate, chiefly the villages near Kágal and to the east of Belgaum-Kolhápur road, was generally well placed for markets. The climate was generally good, but especially towards the west the rainfall was rather too heavy for good dry-crop tillage. The villages on the extreme west were rather rice than dry-crop villages, and the prevailing crop in them was *rági*. Under the survey settlement the villages were arranged in five classes. Three villages to the north-east of Kágal formed the first class with a highest dry-crop acre rate of 7*s*. (Rs. 3½); Kágal was placed in the second class with 6*s*. (Rs. 3); nineteen villages to the west and south-west of Kágal were placed in the third class with 5*s*. 6*d*. (Rs. 2¾); eleven villages to the west and south-west of the third class formed the fourth class with a rate of 5*s*. (Rs. 2½); twelve villages in the extreme west and south-west of the estate formed the fifth class with a rate of 4*s*. 6*d*. (Rs. 2¼). For the rice land of all the villages a highest acre rate of 16*s*. (Rs. 8) was fixed, giving an average acre rate of 6*s*. 7½*d*. (Rs. $3\frac{5}{16}$). For garden lands highest acre rates of 12*s*. (Rs. 6) for well-water and 16*s*. (Rs. 8) for channel-water were fixed. Compared with the collections of 1868-69 the survey rental on the tillage area showed a fall from £5450 (Rs. 54,500) to £5328 (Rs. 53,280) or of 2·23 per cent. The details of the settlement are:

Kágal Survey Settlement, 1870.

CLASS.	Villages.	Collections 1868-69.	Total Survey Rental.
		Rs.	Rs.
I	3	11,342	12,108
II	1	1300	2887
III	19	20,098	22,063
IV	11	7768	7794
V	12	13,993	11,886
Total ...	46	54,501	56,238

Under the survey rates the collections rose from £5144 (Rs 51,440) in 1870-71 to £6191 (Rs. 61,910) in 1881-82 or 20·35 per cent. The details are:

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SURVEY.
Kágal, 1870.

Kágal Survey Results, 1870-1882.

YEAR.	Collections.	Waste Rental.	Alienated Revenue Adjusted.	YEAR.	Collections.	Waste Rental.	Alienated Revenue Adjusted.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1870-71 ..	51,440	1164	72,987	1876-77 ...	54,335	1199	70,343
1871-72 ...	52,243	896	72,474	1877-78 ...	57,079	1218	67,528
1872-73 ...	52,824	1141	71,937	1878-79 ...	58,007	1232	66,580
1873-74 ...	53,570	1167	71,144	1879-80 ..	60,275	1268	64,304
1874-75 ...	53,945	1189	70,760	1880-81 ...	61,616	1233	63,001
1875-76 ..	54,299	1087	70,509	1881-82 ...	61,915	1233	62,703

Alta, 1870-71.

In the Alta sub-division survey measuring was begun and finished in 1867-68 and classing was begun and finished in 1869-70. In 1870-71 survey rates were introduced in thirty-one State villages. Their area was 96,521 acres or 151 square miles and they had 67,664 people or 448 to the square mile. The villages had great natural advantages; they had a good climate, were fully peopled, and were within easy reach of trunk roads and good markets. The existing assessment was very unequal. Some villages paid rates double those of others though their soil was of the same quality. In many villages the pressure of the existing rates was severely felt and a good deal of arable land was waste. Under the survey settlement the thirty-one villages were arranged in two classes with highest dry-crop acre rates of 7*s.* 6*d.* (Rs. 3¾) for nine villages and of 7*s.* (Rs. 3½) for twenty-two. For rice land of which there were only 362 acres, the highest acre rate was fixed at 18*s.* (Rs. 9). The rice land was of very indifferent quality and the average acre rate amounted to 5*s.* 7¼*d.* (Rs. 2$\frac{13}{16}$). The highest garden acre rate for well water was fixed at 13*s.* (Rs. 6½), and for lands watered partly by wells and partly by channel at 16*s.* (Rs. 8). Compared with the preceding year's collections the survey rental on the tillage area showed a decrease from £12,005 to £11,535 (Rs. 1,20,050 to Rs. 1,15,350) or 3·91 per cent. Under the survey rates the collections rose from £10,988 (Rs. 1,09,880) in 1870-71 to £13,128 (Rs. 1,31,280) in 1881-82. The details are:

Alta Survey Results, 1870-1882.

YEAR.	Collections.	Waste Rental.	Alienated Revenue Adjusted.	YEAR.	Collections.	Waste Rental.	Alienated Revenue Adjusted.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1870-71 ...	1,09,876	1693	1,10,007	1876-77 ...	1,17,799	5300	1,00,600
1871-72 ...	1,11,446	1615	1,08,547	1877-78 ...	1,22,746	5431	95,502
1872-73 ...	1,12,303	4166	1,07,499	1878-79 ...	1,26,101	3726	93,674
1873-74 ...	1,13,444	4546	1,05,845	1879-80 ...	1,27,975	4348	91,224
1874-75 ...	1,15,248	4591	1,03,978	1880-81 ...	1,30,730	4344	88,503
1875-76 ...	1,16,613	4724	1,02,486	1881-82 ...	1,31,277	4421	87,900

Shirol, 1870-72.

In the Shirol sub-division survey measuring was begun in 1867-68 and finished in 1868-69 and classing was begun in 1869-70 and finished in 1870-71. Survey rates were introduced into a group of 20½ villages between 1870 and 1872. At the time of settlement these villages contained 59,495 acres or ninety-three square miles with 30,428 people or 327·18 to the square mile. Under the survey settlement they were arranged in two classes and charged highest dry-crop acre rates of 7*s.* 6*d.* (Rs. 3¾) in 15½ villages and 7*s.* (Rs. 3½) in five villages. The highest garden acre rates were

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them either on the person he wishes to harm or into the person's house. If after this the victim falls sick or suffers some other misfortune the god is supposed to have done him the harm. The man who prayed for the harm hastens to the temple and in accordance with his vow breaks a cocoanut, kills a goat or sheep, offers cooked food, or feasts the villagers. If the assailant fails to fulfil his vow or to hold a feast in honour of the god, the god turns on him and troubles him. When he falls sick or suffers misfortune the victim knows that some one has set a spirit or a god on him. He goes to an exorcist and tells him that some enemy has sent a spirit to trouble him. The exorcist tells him who has sent the spirit and what god or spirit he has sent, and gives him a paper marked with charmed letters. The victim wears the paper round his neck or arm, and, if he feels better, goes to the exorcist and tells him that his charm has worked. The exorcist tells him to hold a fair on the road to the temple where the god who has been distressing him lives and to give a feast in honour of the god. *Munja* is the ghost of a Bráhman youth who dies after his thread-ceremony and before his *sodmunj* or thread-loosening. He generally lives in a *pimpal* tree. He is fond of attacking women whom he cruelly teases, scorching them with fire, or making them barren. To appease the *Munja*, persons whom he has attacked gird a *pimpal* tree with a sacred thread and build a platform round its roots. *Sura* is the ghost of a Musalmán who died with some unfulfilled wish. He haunts Musalmán houses especially the bathing and cooking rooms. His character and ways differ little from those of the *Khavis*. *Jhoting* is the ghost of a low caste Hindu who dies with unfulfilled desires. He wears no clothes and lets his hair fall loose. He lives in his own house, but if his house is burnt or pulled down he moves to the bank of a river or to a well. *Jhoting* is said to be afraid to enter sacred places or to attack people learned in the *Vedás* or strict in keeping religious rites.[1]

It is believed that people who die with a wish unfulfilled, as an unmarried person or a woman in childbed, or who die leaving their chief interest behind, as a woman who leaves a babe or a miser who leaves his hoard, do not rest but come back and trouble the living. To prevent the uneasy dead troubling the living special funeral rites are performed. Human figures made of dough or sacred grass are laid on the body and burnt, and, in the case of a woman dying in childbed or leaving a babe, all or some of her clothes and ornaments are given to a Bráhman woman. When a woman dies in childbirth to prevent her spirit from coming back grains of *rálás* Panicum italicum are scattered on the road as the corpse is being carried to the burning ground. Another Kolhápur rite for laying house spirits is to get charmed papers from an exorcist, put them in an earthen pot, and bury the pot in the place where the dead was burnt. In some cases charmed nails are driven into the threshold and charmed lemons eggs and nails are buried at the four corners of the house.

When a person is believed to be suffering from a spirit-attack several home cures are tried. A fire is kindled and on the fire some hair and red pepper or sulphur are dropped and the head of the sufferer is held over the fumes for a few minutes. If the spirit is not scared by these means the patient is taken to an exorcist. In Kolhápur exorcists are generally called *devrishis* or divine seers, *mantris* or charmers, and *vastáds* or teachers. The *devrishi* is a person who becomes inspired by some familiar spirit or

[1] Major Graham's Statistical Report of Kolhápur, 1854, 173.

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guardian. He does not learn his art but wins the favour of his guardian spirit or god by devotion and the spirit or the god enters the *devrishi's* body whenever he asks him. The *mantri* or charmer generally learns the art of exorcism from a *guru* or teacher. Both *devrishis* and *mantris* are Hindus. Musalmán exorcists are called *vastáds* or teachers. The *vastád* generally learns his charms from a teacher. Both Hindu and Musalmán exorcists are bound to keep certain rules. If, while a Hindu exorcist is eating the lamp in the room gets extinguished, or if he happens to overhear the talk of a woman in her monthly sickness, if any one sweeps in the room or mentions the name of any spirit the exorcist should at once stop eating and fast during the rest of the day. An exorcist must avoid certain vegetables and fruits and must never eat stale or twice-cooked food. A Musalmán exorcist must avoid eating *udid* Phaseolus radiatus pulse of which spirits stand in awe and he must not eat flesh or other food cooked by a woman during her monthly sickness.

The Hindu and the Musalmán exorcists take different measures to drive out evil spirits. Both systems are held equally effective. As a rule the Hindu method is used in scaring a Hindu spirit and the Musalmán method in scaring a Musalmán spirit. Most Kolhápur Hindu exorcists are Guravs or temple ministrants. The exorcists are both men and women, but women are preferred to men especially when an *asra* or water spirit or an *alvantin* or pregnant woman's spirit has to be scared.[1]

Women exorcists are generally possessed by some familiar spirit who tells them the name of the spirit that has attacked the patient and the means by which the spirit can be scared. The first step usually taken is to leave cooked food near the well or river bank where the spirit lives. When the effects of the seizures are not serious the exorcist generally gives a *táit* or small copper or silver box to the patient to guard him against spirit attacks. In the *táit* is a piece of paper inscribed with mystic letters. In some cases a five-coloured silken thread, black, red, yellow, white, and green, is tied either to the patient's arm or neck. The thread has seven knots in which is tied a piece of paper or the bark of the Indian birch or *bhurj* tree inscribed with mystic Maráthi or Urdu words. The treatment for scaring family and outside spirits is the same. The following cases illustrate the measures generally adopted for scaring Kolhápur spirits: (I.) One evening Sita the wife of Rám, a head constable in the Kolhápur city police, a woman of about thirty-five and six months with child was passing the Páulay pond near the Phirangái temple on the south of Kolhápur town. As she was passing the pond Sita slipped, fell,

[1] So in Europe in the Middle Ages (A.D. 1100-1600) exorcism and witchcraft were practised more by women than by men (compare Staleybrand's Translation of Grimm's Teutonic Mythology, III. 1039). In explanation of the worldwide preference for witches over wizards Grimm writes: 'To woman, not to man, was assigned the culling and concocting of powerful remedies as well as the cooking of food. Her little soft hand could best prepare the salve, weave the lint, and dress the wound. The restless lives of men were filled with war, hunting, husbandry, and handicraft. To women experience and leisure lent every qualification for secret sorcery. Woman's imagination is warmer and more susceptible than man's and at all times an inner sacred power of divination was revered in woman. Women were priestesses and prophetesses, and the power of sleep-walking still shows itself strongest in women. Fancy, tradition, knowledge of drugs, poverty, and idleness turned women into witches. It seems doubtful whether among early tribes the woman has softer hands or more leisure than the man. The basis of the early belief in women as priestesses, diviners, spirit-scarers, and, after death, as guardian ghosts and goddesses seems to be that women are more liable than men to hysteria and the other nervous seizures whose symptoms are typical symptoms of spirit possession.'

and spilt a basket of cowdung cakes which she was carrying on her head. She got up in haste, gathered the cakes into the basket, and went home. On reaching home she told her husband and the other people of the house of her fall and said she felt much frightened by it. For three or four days she seemed none the worse. On the fifth day when she was in the house some one came to the door and called Sita Sita. She went out, but saw no one. After a few minutes her name was again and again called. This frightened her greatly. She told her neighbours and they advised her not to leave the house. For several days Sita's name continued to be called, and she sometimes thought she saw a figure near the air-hole in the house wall. Tired of listening to her complaints her husband one day stayed at home. To his astonishment he heard the words Sita Sita repeated several times. One day he saw a figure near the air-hole. He was convinced that some evil spirit was haunting his house. Rám made several attempts to get rid of the spirit. He scattered charmed ashes in the house and sprinkled the walls and floor with cow's urine; still the spirit continued to haunt the house and call Sita Sita. This went on for the three remaining months of Sita's pregnancy, during which she grew lean and pale. In due course she was safely delivered of a child. Nothing unusual happened for about fifteen days, when she was suddenly seized with a fit. While lying on her cot she began to say *Hu Hu*, and would answer nothing. Her hands and feet were cramped and she would not suckle her child nor take any care of it. The people thought she was ill and gave her medicine, but the medicine had no effect. They then judged that her sickness must be the work of an evil spirit. They called an exorcist by name Krishna, by caste a Gurav or temple ministrant. The exorcist came, ordered fire to be brought, and setting it before Sita dropped some incense on it, held Sita's head over it, and began repeating incantations. After a few minutes Sita, or rather the spirit in Sita, began to speak in Hindustáni. She said: 'I will not go, I will keep the woman for myself.' The Gurav took two small pieces of paper, drew on them a rough sketch of Vetál with his cane and his conch shell, repeated charms, and near Sita's face burnt the pieces of paper on which Vetál was drawn. On this Sita said 'Don't do that, don't use your charms, I am leaving the woman. I am a Pardeshi sepoy. I was a soldier in the twenty-seventh Regiment and was killed when the regiment mutinied. I saw the woman passing the Paulay pond and I wished to take possession of her. I made her fall and I often came to this house and called her by her name. I am now leaving her. Give me a dinner of rice, wheat bread, clarified butter, and plantains, and lay them at the place where Sita fell.' When she, or the spirit in her, had done speaking, Sita rose from her cot, went out of the house, laid her head on the ground, and the spirit left her. The Gurav ordered four lemons, charmed them, and tied one of them in a corner of the woman's robe and told her husband to see that the lemon was kept tied to her robe till she was well. The other three lemons were buried each in front of one of the house-doors. When this was done Sita went back into the house and fell exhausted on the cot. After a day or two she began to improve and in about a week was well. Her husband prepared the rice, wheat, butter, and plantains which the spirit had asked for and laid them near the spot where Sita had fallen, and the soldier never again troubled her. (II.) About eight years ago a tailor named Govind, about thirty-five years old, was bringing his wife from her father's house to Kolhápur. Tired by the journey they sat on a river bank to rest. While resting Govind saw something round his wife's neck. He asked her what it was and she said that it was a *táit* or charm given to her by a wise man as a guard against spirits. Govind laughed, took off

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the charm, beat it with his shoe, split it in pieces, and threw the pieces into the river. When they reached Kolhápur, Govind began to talk nonsense, ran into the street, and showed signs of madness. Several medicines were given him but with no effect. After several days had passed a Musalmán exorcist named Shaikh Muhammad was called. Govind was brought and made to sit before the exorcist. Shaikh Muhammad took a piece of paper, drew a rectangular figure on it, divided the rectangle into several small spaces by drawing lines across it and, except one space which he marked with a dot, filled them all with numbers. Govind was shown the paper and was told to look at the space which was marked with the dot. No sooner did Govind look at the dot than the spirit in him said: 'I was asked to guard this woman and was placed in a *táit* or charmed box tied round her neck. This man took me out, beat me with his shoe, and threw me into water. I will never leave the man who has thus insulted me.' The exorcist then took five pieces of paper, wrote mystic letters on them, set them on five pieces of cloth, and made them into rolls. These rolls he lighted in front of Govind and when the smoke entered his nose Govind cried 'I am willing to leave this man.' The spirit was asked what he would like to have. He said, 'Lay some brandy, green tobacco, and the liver of a goat near the river in which the *táit* was thrown, and I will never again trouble this man.' They did as he wished and Govind was cured.

When the exorcist fails to effect a cure, the patient is generally sent to Narsoba's Vádi, three miles south of Shirol, which is sacred to the god Dattátreya. There he daily bathes in the sacred Krishna, pours water over the god, reads or listens to sacred books, and walks many times round the temple. At the time of the *dhupárti* or incense-burning and lamp-waving, the patient is seized with convulsions and begins to sway to and fro. The spirit then generally agrees to leave him. The patient is taken to the river, bathes in the holy water, and the spirit leaves. In some cases the spirits are very hard to get rid of. The patient remains at Narsoba's Vádi for months, spending the time in the service of the god. When the god Dattátreya is pleased with the patient's devotion he appears to him in a dream and tells him to perform certain ceremonies or to go home and take medicine, as his illness is a bodily disease and is not caused by spirit possession. If the patient is a Musalmán he goes either to the village of Shirváda where is a tomb of the saint Chánd Sáheb or to Karadgaon where is a tomb of the saint Bangalish. At either of these places the patient gives much of his time to the service of the saint. He bathes early, kneels before the saint, walks round his tomb, and goes home. When he has continued doing this for a number of days the spirit suddenly shows itself. The patient stands near a post as if tied to it, cries aloud 'Don't beat me, don't burn me, I am going.' The patient is at once taken to a river, bathes in it, and the spirit leaves him. The patient feeds Musalmán ascetics, presents the saint's tomb with clothes, and goes home. Though the learned among them profess to disbelieve in spirit attacks most Jains and Lingáyats are little less subject to spirit seizures than the corresponding classes of Bráhmanic Hindus. Among all three sects the belief in spirit seizures among men of the higher classes is said to be growing weaker, but among high class women it is still strong. Among Maráthás, Kunbis, and other middle and lower classes the belief in spirit seizures is universal. Among Musalmáns as among Hindus some of the best informed and the strictest in faith profess a disbelief in spirit possession. But the opinions of the mass of Muhammadans is much the same as the opinion of the mass of Hindus except a few learned Jains and Lingáyats. Whenever any illness baffles the skill of the physician its origin is ascribed to spirit possession. The only class of Kolhápur

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Hindus who profess not to believe in spirits is a sect of Vithoba's devotees called *Málkaris* or wreath-wearers. Even these wreath-wearers in all cases of unaccountable sickness secretly resort to spirit-scarers.

The diseases which in Kolhápur are generally believed to be spirit seizures are fever, pain in the hands and feet, pain in the stomach, loss of appetite, hiccough, and any sudden or unusual illness. The belief in spirit attacks has of late years been declining. The people say that some of the most dreaded spirits have disappeared, the *Brahmapurush* and the *Munja* that is the Bráhman ghosts, because they will not visit a place where cow-killing is allowed and the *Khavis* or Musalmán ghost because he will not visit a place where pig-eating is practised. Only the low class spirits are left and their power is not what it was.

APPENDIX E.

TRANSLATION[1] OF THE TWENTY-FOUR PERSIAN INSCRIPTIONS OF PANHÁLA.

Appendix E.

No. 1. In the enclosure of the Shrine of Pir Sád-ud-din (Sádoba), evidently brought from one of the gates.

A.H. 806.

Oh friend listen to the voice of the assembly. The able man Sikandar converted the hill into a road and named the Sikandar bastion with this date. It informs one of 806 with a golden call.

No. 2. In the Andhár Báv at Panhála.

A.H. 909.

In Panhála at the commencement of his rule, may God increase his prosperity, good fortune, and rank. This will remain as a glorious memorial of him. Now A.H. 909 Abú Yúsúf is the official entrusted with the construction of this work. The cause of this building being the best of its day is this, that this lofty building was completed in the reign of the king of the age, Adil Sháh. A bastion, a reservoir, and this building were constructed (as it were) on the heads of the black-eyed damsels of Paradise. A life-giving spring flows from its reservoir, and they[2] placed it on the shelf (as it were) of a palace, by the order of a man of high and excelling rank. With victory, with happiness, and excellence, this was brought into sight.

No. 3. Epitaph on a Tombstone in Sád-ud-din's Enclosure.

A.H. 915.

The death of Ab-dul-Razzák. May the mercy of God rest on him. A.H. 915.

No. 4. Inscription from the Somála Pond.

Central portion of the Inscription.

A.H. 917.

If you wish (to ascertain) the date of (the building of) this pond and the name of its builder, ask me in an excellent manner. Its date is 'The gate of a pond of Panhála (Bab Houze Panhála).' Malik Iskandar is the constructor thereof.

NOTE.—The date 917 is found in the words 'Bab Houze Panhála' according to the system of numeral computation.

On the border of the Stone.

In the time of the just Sultán, Sultán Mahmud Sháh Bahmani. May God, whose name be exalted, preserve his country and rule. In the days of the rule of Adil Khán Gházi, may the days of his good fortune be prolonged, the construction of this pond was carried out at the suggestion of Malik Haidar Iskandar Bahádari. May his prosperity be eternal.

No. 5. In Sádoba's Dargáh Enclosure.

Epitaph, A.H. 919.

The death of Shekh Ibráhim. On him be the mercy of God. A.H. 919.

[1] By Colonel J. W. Watson, Acting Political Agent, Kolhápur and Southern Marátha Country.

[2] 'They' refers to the damsels of Paradise. They are represented as it were bearing the reservoir on their heads as native women carry their water vessels and placing it on the shelf of the '(lofty) place' instead of on the shelf for water, in the usual native house.

No. 6. Outside the Tin Darwázáh.

A.H. 934.

In the reign of Ali Sháh of exalted rank. A ruler of the world of the dignity of Jamshid, and resembling him in justice and honor.

Abu Aka Saud built this bastion, who was at that time the governor of this place. As to the year of its date a clever man said, the bastion is so lofty that the air of the mountain summit hath become a pathway for the horsemen.

A.H. 934 is found in the words 'Bagûft âla buruj Jui Kohpâ aswâr.'

No. 7. On the Tin Darwázáh.

A.H. 954.

In the name of God, the compassionate, the merciful. This sentence is the key of the gate of the treasury of the ruler (God). The rebuilding anew of the fortress of the seat of government Panhála, took place in the days of the rule of my Emperor the Protector of the world, in the kingdom of Panhála, Ibráhim Adil Sháh. May God preserve his kingdom. In the date of the year A.H. 954. In the administration of Malik Daud Aka who was deputy governor during the absence of the Emperor. Inscribed by Salar son of 'Ahmad the minister.'

On the border of the above.

Such a building there is not anywhere on the face of the earth. The water which is in this well is not inferior to the pure water[1] of Paradise. Whoever drinketh of it, saith this:

May the mercy of God rest on the builder of this *structure*, for nothing can be better than it.

The carver hath inscribed on stone these words:

The world will not keep faith. Be thou happy. You should not plant the tree of grief in your heart and always read thou the book of pleasant meaning. You must eat and carry on affairs.

It is clear how few days we can stay in this world. The builder and digger of this water supply was Daud Aka.

No. 8. Inscription at the Nág Jhari.

A.H. 955.

The mountain and the heavenly vault have met together and opened thence a hundred fountains. Many have come and gone, but this fountain and hill have remained in their place. In the time of Ibráhim Adil Sháh, A.H. 955, Daud Aka built this.

No. 9. Over the Spring in Sádoba's Pond.

A.H. 964.

In the name of God, the great artificer and dispenser of justice, who bringeth forth sweet water from the rock. In the reign of the king of kings with (all) glory. The victorious Ibráhim the chosen king. As to the construction which you see of this excellent reservoir, it was built by Malik Khidr chief Khawás. It was in the date A.H. 964 that this spring became a memorial of Khidr. Oh God preserve this for ever, for the sake of the Prophet and Ali: upon them be peace.

No. 10. At the Chár Darwázáh.

A.H. 985.

In the name of God, than whom in every place there neither hath been nor will be any other than that God. In the reign of the king of kings, king Ali, this bastion was built by the power and grace of God. It was built by Shams-ud-din chief of the cavalry, who was at that time deputy governor. He built this one bastion to the fort by expending treasure. In the year A.H. 985.

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[1] This is a quotation from the Kurán. The actual words in the inscription are only 'the pure water,' but the passage in the Kurán is descriptive of that water of Paradise.

Appendix E.

No. 11. On a stone near Ambábái's Temple originally from the Tiger Gate.

A.H. 987.

The Lion of God, the victorious one, Ali son of Abi Tálib Ahmad Ali, who hath the title of Shams-ul-mulk, is in heart and soul the slave of that Ali.

On a separate stone.

The date of the building of this bastion was A.H. 987.

No. 12. In the Shrine of Sádoba, brought evidently from one of the gates.

Shahur San, 994.

In the reign of the victorious Ibráhim Adil Sháh. His servant was Maksud Aka, and he built a gate of the Panhála fortress, in the date of the year Shahur San 994. The inscriber of this was Malâz Ghufrán.

No. 13. Inscription at the Sajhah Kothi.

Shahur San, 1008.

In the reign of Ibráhim Adil Sháh of handsome face, a heart-delighting palace was built on the summit of the terrace of the fortress. In breadth one *nauras* by two *naurases* in height. Maksud Aka built this charming dwelling. In Shahur San 1008 in the month of Rajab this excellent mansion was constructed. Oh Lord! King of Heaven! may this pure palace last for ever.

No. 14. In the Mosque at Ibráhim Purah.

Shahur San, 1021.

It is the saying of God, may He be exalted, 'And in truth mosques are the property of God.' Do not pray to any other but God (within them). In the time of Ibráhim Adil Sháh, the warrior in the line of battle, occurred the building of the mosque and its reservoir of water. It was built by Maksud Aka, and completed in Shahur San 1021 in the month of Rajab. The inscriber of this was Malâz.

No. 15. In the enclosure of Sádoba's Dargáh (evidently from one of the gates.)

A.H. 1088.

This gate recalls to remembrance the year A.H. 1088. From it (flows) a stream which forms a pond. At that place is a wonderful shrine. This was a place of resort of Khidr Muhammad son of Farid-ud-din Khán Sálar.

No. 16. Near the Kázi's house.

Call upon Ali the object of the (divine) wonders. Thou wilt find him an aid to thee in trouble; and every grief and sorrow will be dissipated owing to thy grace. Oh Ali! oh Ali! oh Ali!

No. 17. Near the Barah Imám.

Three lines remain of a quatrain.

I have not seen that its like hath been in the world. In the reign of king of kings of pure religion; a chosen sovereign like Ali Bádshah.

No. 18. Near the Choki of the Chár Darwázáh.

Oh thou opener of gates! (*i.e.* God).

No. 19. In the enclosure of Sádoba's Dargáh.

Epitaph evidently on a beloved child.

The coolness of my eyes, the fruit of my heart. He called into existence until he had need of him and thus He made affairs grievous to me.

No. 20. In the enclosure of Sádoba's Dargáh.

Epitaph.

Everything (earthly) perisheth, God alone remaineth for ever.

No. 21. In the enclosure of Sádoba's Dargáh.

Epitaph evidently over a son born after several years of childless married life.

A bulbul drank the blood of a heart,
And thereby gained a rose.
He spent a hundred years of misery
In grief over his memory.

Appendix E.

Epitaph.

No. 22. In the enclosure of Sádoba's Dargáh.

Whoever places his foot near my dust may the black-eyed damsels of Paradise be a reward to him for his journey. Oh beloved one when thou fatiguest thy foot by visiting me, sit for a short time by the dust of this poor one.

No. 23. In the enclosure of Sádoba's Dargáh.

Recite for me the Fatihah with willing breath,
For no utterance can be better than that.
The waftings of the blessings of the breath of Jesus
Have made my tomb redolent with the odour of roses and sweet basil.

NOTE.—The Fatihah is that portion of the Kurán recited by Muhammadans over the dead. It is the first chapter.

No. 24. On the Chár Darwázáh.

Oh God bless Muhammad and the family of Muhammad and give them peace, and bless all the prophets and messengers of God. Praise be to God, Lord of both worlds.

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